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# Widespread violence in Indonesia raises fear of economic collapse

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*The remains of destroyed houses in Ambon.*

INDONESIA (Newsroom) — Sectarian and ethnic violence in Indonesia is accelerating on several fronts, provoking fear that the country may be headed for disaster. The World Bank warned that Indonesia could face economic collapse unless order is restored.

In Central Kalimantan province, on the island of Borneo, fighting between the native Dayak people and immigrant Madurese has claimed at least 165 lives, according to officials. Thousands have been killed in an onslaught by extremist Muslim jihad warriors in the far eastern Maluku archipelago and in fighting between separatist rebels and government troops in Aceh. Dozens have died in Irian Jaya since December, when separatists made independence declarations. Dozens also have died in terrorist bombings in major cities, including Jakarta, the capital. Authorities have been unable to identify the culprits.

The massacre in Borneo, which has included beheadings, was predictable, according to an aid worker who spoke to the Missionary Service News Agency (MISNA). The worker, who wished to remain anonymous for security reasons, explained that during the rule of deposed dictator Suharto, hundreds of thousands of people were forced to emigrate to Kalimantan from the overcrowded islands of Java and Madura.

### Failed attempts at unity

"But all attempts failed to create the mentality of a united nation," the worker said. "Something similar occurred in ex-Yugoslavia; the residents remained united while there was an authoritarian regime, but then the situation exploded." The migrants received special treatment, such as assignment of the best land, which caused resentment among the local Dayaks, the worker pointed out. "The problem is that there was never a real effort to live together."

The term Dayak refers to a number of non-Muslim indigenous tribes in Kalimantan who are estimated to comprise more than 2 million people. Dayak gangs with machetes and daggers have displayed the severed heads of Madurese victims around the town of Sampit, according to news reports. Religious beliefs of the Dayak generally are animistic and polytheistic, and they historically have been known to engage in headhunting during intertribal warfare.

### Holy war against Christians

Christians in Maluku, the far eastern province with an evenly divided Muslim and Christian population, say that the extremist Muslim group Laskar Jihad continues to mount an offensive aimed at eradicating Christians from the area.

Over the past two years thousands have died and tens of thousands have been displaced. In Laskar Jihad's guidebook, written by leader Ja'far Umar Thalib, the group maintains it is the duty of all Muslims to liberate their country from the "infidel West" through a holy war against Christians.

More than a thousand Christians in Bacan island in the northern Maluku islands have been forced by Muslim militants to change their religion to Islam, according to reports in the past several months by local church agencies, the Masariku Network, the Diocese of Amboina's Crisis Center, and the Maranatha Church Information Center. A church leader from Bacan said that 1,150 Christian youths and children were circumcised as part of their forced conversion to Islam in August. The forced conversions have been reported also in Halmahera, Seram, Buru, Kasiui and Sanana islands, the agencies said.

Washington, D.C.-based International Christian Concern (ICC) reported Friday that its leader, the Reverend Steve Snyder, was detained by security forces Friday while on a mission to investigate the needs of refugees. The Christian human rights agency also has reported forced conversions. In November, as many as 760 people on the island of Keswui were forced to convert to Islam and at least 93 were killed for refusing to deny their faith in Jesus Christ, ICC said. Victims were captured in the woods, where they were fleeing an attack on their villages.

Groups of Muslims attacked the Christian village of Alang Asaude on the island of Ceram for the third time in seven months, according to a MISNA report on Thursday. In August, attackers destroyed 240 homes, a primary school, a medical dispensary, and a church.

# *Church council endorses Supreme Court decision not to extradite accused murderers*

**Alan Doerksen**

OTTAWA — The Church Council on Justice and Corrections (CCJC) and Amnesty International have spoken strongly in favor of the Supreme Court of Canada's unanimous decision to block the extradition to the United States of two Canadians who would likely face the death penalty if they are convicted of murder charges there.

This case involves the question of whether Canadians charged with crimes abroad can be extradited to face the death penalty. Glen Sebastian Burns and Atif Ahmad Rafay are two Vancouver men accused of murdering Rafay's parents and sister in their beds near Seattle, Washington in 1994; it is alleged they hoped to collect on the family insurance policy.

Under its Extradition Treaty with the U.S., Canada has the right to seek assurances that the death penalty will not be carried out. But in 1997 Canada's then Minister of Justice, Allan Rock, cited the brutal nature of the crime and, when extradition proceedings began, did not request assurances that the youths would not face the death penalty.

PETER BREGG

MIKE PINDER

*Former and current justice ministers Allan Rock (l.) and Anne McLellan*

Rafay and Burns then went to the British Columbia court of appeal, arguing that the Canadian government was legally required to seek assurances that they would not face execution. The court ruled that the two had special protection as Canadian citizens under the Constitution, and ordered the

*See* **COURT** *page 2...*

News

# Many faith-based agencies work with Alberta government

**Alan Doerksen**

EDMONTON — In the U.S., President George W. Bush's newly-created Office of Faith-Based and Community Initiatives has drawn a great deal of public attention, because it funds faith-based organizations (FBOs) to provide various kinds of services without asking them to put aside their commitment. One of the central concerns for Christian agencies in both Canada and the U.S. is the fear that such funding will compromise their Christian witness. In Canada, co-operation has been going on for years between government and FBOs. A study conducted four years ago examines the effect of government support on the independence of religious non-profit agencies in a single province.

In the report published by the Canada West Foundation in 1999, John Hiemstra, associate professor of political science at The King's University College in Edmonton, has explored the ramifications and problems connected with FBOs working with the Alberta government. The report — entitled *Government Relations With Religious Non-Profit Social Agencies in Alberta: Public Accountability in a Pluralist Society* — profiles the FBOs and describes the effects of government on their work and identity. Information in the report is based on a 1997 survey of 79 such agencies.

Commenting on the report, Hiemstra says, "I was a bit surprised that agencies did not report more problems with government.... I was surprised there wasn't a higher level of discomfort with government intervention."

Hiemstra's report shows that a large majority of FBOs that receive government funding characterize the effects of this funding as positive. Sixty-nine per cent say government funding has had a very positive or somewhat positive effect, 21.3 per cent say it had no effect, and only 9.8 per cent say it was somewhat negative. But when asked about the effects of this funding on the "religious character" of their agencies, only 11.9 per cent reported it as positive, 74.6 per cent saw it as neutral and 13.6 per cent said it was somewhat negative.

## Problems with government

Some agencies reported these negative consequences of government funding:

- 34.5 per cent had to become involved in lobbying legislators and government agencies;
- 22.4 per cent had to deal with clients who had more severe emotional and behavioral problems;
- 27.6 per cent had to put more time and effort into paperwork than "should be necessary";
- 17.2 per cent became more "bureaucratic" and less flexible and creative;
- 8.6 per cent received fewer private gifts and volunteer hours than they otherwise would have.

Some agencies reported government funding negatively influenced their hiring and religious practices. About 15 per cent of the agencies hire staff in agreement with their religious orientation but feel they must do so subtly and indirectly, and another 12.5 per cent would like to hire staff in agreement with their religious orientation but feel they ought not to do so or feel it is illegal.

COURTESY JOHN HIEMSTRA

*John Hiemstra*

## Many helped to expand

On the other hand, government funding enabled many to expand their services or make them more effective, hire more qualified staff, and some were even saved from having to close down.

Evangelical Protestants have founded more agencies per capita than other religious group, and they tend to have a more explicit religious basis, such as a "statement of faith" to which staff must subscribe. Such agencies are more likely to report problems with government funding and regulations, reported Hiemstra. "The fact that agencies choose to have a statement of faith ... could be a measure of the intensity of their commitment to a particular religious vision.... Some agencies expressly indicate that they choose not to apply for government funding because of their vision."

The main reason for differing reactions of FBOs to government involvement is differing views of how faith and life are integrated, Hiemstra tells *Christian Courier*. He refers to these different views as "Christ and culture categories." Some Christians, and FBOs, feel that "Christ equals culture," or "Christ is above culture." A Calvinist approach would be "Christ transforms culture," suggests Hiemstra. "Christ radically changes the way we live in culture. Every aspect of a social agency has to be transformed by the Gospel," following this approach.

In his report, Hiemstra writes: "Religious non-profits have the ... concern that working closely with government may weaken or completely secularize their religious identity — the beliefs that some scholars suggest may have motivated the founding and operation of these agencies." But in light of the survey results, Hiemstra concludes, "many faith-based agencies use their religious visions to shape their organizations and practices and, for the most part, they are getting along well with government. Finally, the results indicate that government is able to leave religious non-profits the room they need to function according to their vision while at the same time achieving its goals: public accountability for the accessibility and quality of services, equitable public funding, and the provision of unpopular services."

## FBO discussion a wake-up call

Since Hiemstra wrote the report, court cases dealing with residential schools have raised questions about such cooperative ventures.. "There are agencies [and] schools accused of abuse. We should be careful not to too quickly embrace an approach and call it Christian," says Hiemstra.

Although the media have been giving much attention to FBOs in the U.S. lately, Hiemstra says "there's a bit stronger connection between faith-based agencies and government in Canada." One reason could be that the U.S. has church-state separation written into its constitution, but Canada does not.

In the U.S., a "charitable choice provision" has been in effect since 1995, allowing FBOs to do some tasks handed out by government. But now President Bush is giving more attention to charitable choice, asserts Hiemstra. "Bush is now putting that out front and saying, 'we can put FBOs on an equal footing.'"

Hiemstra believes that the public discussion of FBOs working with government "can be a wake-up call" for churches in Canada to encourage their further involvement.

# *Some American Christians critical of FBO-government connection*

**Alan Doerksen**

ST. CATHARINES, Ont. — The American White House's new Office of Faith-Based and Community Initiatives has helped raise the profile of faith-based organizations (FBOs) helping to provide government services. But despite the increased freedom for faith groups to provide such services, some Christians have been critical of this initiative.

Dr. Fred DeJong, a statistics professor at Calvin College in Grand Rapids, Mich., said that he could easily wallpaper his office with rejection slips from his proposals to study religious charities, reports *The Dallas Morning News*. Those studies are even more critical now, DeJong says. "People have a lot of positive assumptions and high expectations about how society benefits from religious programs," he said. "But there's hardly any documented evidence showing what they do best and what they are ill-equipped to do."

DeJong, who also helps faith-based programs, is the kind of person the U.S. government expected to have in its corner. Instead, many people like him — active in religious outreach — are guarded about the new initiative, writes the *Morning News*.

## Religion good for you

Why? They say the president's philosophy seems to boil down to this: "If it's religion, it must be good for you." They say they fear that the U.S. government may be too quick to give money to programs simply because they're run by religious groups.

The president has touted InnerChange Freedom Initiative, a four-year-old Christian program begun in Texas that's designed to reform inmates. Its founder, Chuck Colson of Prison Fellowship Ministries, says InnerChange is better than secular programs. To date, only five of the 80 inmates who have completed the 18-month program at a minimum security prison in Sugarland have returned.

Prison administrator Don Keil says that the results seem promising but that it's too early to tell how well the ministry is working. Experts say the government needs to scrutinize the assertions of young programs like this one. "Until you have several hundred people out there for several years, you don't know anything," Keil said. "It's hard to measure these people once they get out."

## More research needed

Surveys show that most Americans like Bush's proposal. At the same time, DeJong said, there's great public resistance to taking a hard look at the effectiveness of these programs. Religious groups won't finance the research because they don't want the scrutiny, and nonreligious foundations don't consider the subject scholarly enough, he said.

"We haven't done a lot of research in this area, and I don't know why," said Gretchen Wolfram, spokesman for the Lilly Endowment of Indianapolis, one of the largest sponsors of religious research.

The reaction to the president's plan has been mixed in religious circles. Some groups fear that if they take government money, it will force them to compromise the way they share their faith. Others fear that the money will go to substandard ministries.

At the Calvin College, where DeJong teaches, he tells students that the president's program sounds promising. He also warns that the government should proceed cautiously because religious programs sometimes exaggerate their results. "We need more accountability. We need higher standards for scientific research."

Conservative circles have shown reluctance toward the proposals too, reports the Catholic news service Zenit.

George Will, writing in *The Washington Post* on Feb. 4, argued that Catholic Charities, which receives 65 per cent of its $2.3 billion (U.S.) budget from government, has been the victim of a creeping secularization and politicization. He cited an example of a priest, who upon applying for an internship at the organization, was rejected because in hypothetical counselling situations he advised against abortion and would not endorse homosexual unions. Allegedly the priest's supervisor told him: "We get government funds, so we are not Catholic."

News/Politics

# Court decision confirms Canada's opposition to death penalty

... *continued from page 1*

minister to seek assurances. The federal government then sought a ruling from the Supreme Court. The process has taken six years.

Last year the CCJC sent a letter to the current justice minister, Anne McLellan, declaring that the churches "joined with other Canadians who are repulsed by the horrific violence of the crime with which these two men are charged", but added: "Killing people who kill people to show people that killing people is wrong makes no sense." The CCJC argued against what it described as the perpetuation of a cycle of violence.

Canada has the right but not the obligation under the Extradition Treaty with the United States to seek assurances that the death penalty will not be carried out. The federal government took the case to the Supreme Court after losing in the B.C. Court of Appeal, which found that the Justice Minister Allan Rock did not place enough weight on the men's Canadian citizenship, and only paid lip service to Canada's elimination of the death penalty in 1976, according to CCJC.

The Supreme Court's decision "affirms Canada's opposition to the death penalty as a 'fundamental justice issue' defining who we are," states CCJC. "The Court uses particularly strong language to refer to Canada's abolitionist position nationally and internationally. It also cites the growing abolitionist movement, the problem with the wrongly convicted and executed and the cruel and unusual punishment related to the 'death row phenomenon' of lengthy appeals and some eventual releases.

However, the Court left the door open a crack that there may be 'exceptional circumstances' where the government ministers do not have to seek assurances that the death penalty will not be applied when extraditing anyone.

"We strongly believe that neither our sense of morality or justice stops at the 49th parallel for any Canadian or any Canadian legislator.... Canada should always seek guarantees that the death penalty will not be carried out in such cases. Our extradition policy must affirm rather than undermine our country's official policy against the death penalty....We find it incongruent for a government to say it will not carry out executions in this country but will hand over Canadians to another country who will execute them," CCJC asserts.

CCJC represents 11 denominations: the Anglican Church of Canada, Canadian Baptist Ministries, Christian Reformed Churches in Canada, Disciples of Christ in Canada, Evangelical Lutheran Church in Canada, Mennonite Central Committee Canada, Presbyterian Church in Canada, Religious Society of Friends (Quakers), Roman Catholic Church, Salvation Army, United Church of Canada.

Although CCJC speaks for these churches, Prashaw told CC: "We don't every time send out for clearance" on issues such as this. Certainly some people in CCJC's member churches would have different views on capital punishment, he said.

The crime Burns and Rafay are accused of is "horrific," admitted Prashaw. "I can't think of anything worse than people [being] bludgeoned to death in their own home." But he insists that CCJC would "simply rule out" capital punishment for them, or "throwing away the key."

Reinder Klein, Church in Society Co-ordinator for the Christian Reformed Church's Canadian Ministries, personally agrees with CCJC's position. He opposes capital punishment, partly because people have been wrongly convicted of crimes "distressingly often in Canada."

Klein notes that the CRC has taken an official stance in support of capital punishment, but with some qualifications. A doctrinal and ethical position on capital punishment, published years ago by the CRC, states: "The CRC has declared that modern states are not obligated by Scripture, creed or principle to institute and practice capital punishment. It does, however, recognize that Scripture acknowledges the right of modern states to institute and practice capital punishment if it is exercised with utmost restraint."

## *Pitfalls of government funding*

**Principalities & Powers**

**David T. Koyzis**

Christians in this country are paying increasing attention to events south of the border, where the new president, George W. Bush, is bent on making a place in the public realm for faith communities to address social problems with their own unique resources. It's called "charitable choice," and it was enacted into law in 1996 as part of a larger welfare reform package. It is specifically intended to end discrimination against overtly confessional social service organizations in the distribution of federal government funding.

As already reported in these pages, Bush has now established a White House Office of Faith-Based and Community Initiatives, whose express purpose is to facilitate this unprecedented co-operation between the U.S. federal government and these organizations. Among those championing this effort is the Annapolis, Maryland-based Center for Public Justice, an organization of which I myself have been a member since the mid-1970s, when it was called the National Association for Christian Political Action and was based at Dordt College in Iowa. It has roots in the Reformed community here in Canada and is roughly counterpart to our own Citizens for Public Justice.

### Closer to corridors of power

Last month the Center announced that its longtime Director of Social Policy Studies, Dr. Stanley Carlson-Thies, has been named Associate Director of Law and Policy in the office. This brings the Center and its vision of principled pluralism closer than ever before to the corridors of power in Washington. It is something for which those of us committed to this vision may rightly thank God.

However, we should be alert to two possible pitfalls in such a relationship. First, public opinion has a short attention span and will be tempted to look for quick solutions. If intractable social ills do not begin to show improvement in the short term, the media will be quick to pronounce this experiment a failure. They will be only too ready to place blame, not only on the Bush administration, but also on those groups participating in charitable choice, including the Center.

The Center needs to make clear publicly that charitable choice is less about, say, ending poverty – however desirable this might be – than about ending government discrimination against faith communities in its longterm efforts to address the poverty issue. This may not satisfy the media watchdogs, but it will protect the Center from charges that it expects too much from a single policy initiative. Similarly, efforts at securing educational choice for parents must emphasize the prior responsibility of parents for educating their own children, and not so much the value of market competition in forcing improvements on public schools. In short, both of these are matters of obtaining justice for people of faith rather than of accomplishing some longterm goal, however laudable.

Second, there is a danger that, if an organization such as the Center supports one element of the Bush agenda, it will be implicated in others as well. If the Center shares Bush's expressed support for charitable choice, educational choice and a pro-life stance on abortion, outsiders may assume it will also support his tax cut proposal, his proposed missile defence system, and his plan to open Alaska's Arctic National Wildlife Refuge to oil exploration, the merits of which are rather more dubious.

This is not to say that the Center should shrink from taking on the responsibility it has been invited to assume. It is to say, however, that the Center needs to stand on its own ground and to emphasize tirelessly the principles animating its efforts in the political realm, even – or perhaps especially – if this means taking on the Bush administration over other issues.

*David T. Koyzis teaches political science at Redeemer University College in Ancaster, Ontario. He is currently on sabbatical and is completing a book on political ideologies.*

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Guest Editorial

# Ralph Klein's beatific vision: 'Hoping in things unseen'

**John Hiemstra**

When accused of not having a vision for Alberta at the start of the recent provincial election, Premier Klein replied "But I do have a vision of low taxes, more money in your pocket. I do have a vision of no provincial debt. I have a vision of a strong economy" [Mark Lisac, "Lots of Vision, short on substance," *Edmonton Journal*, Feb. 13, 2001].

The Throne Speech of the same day promised Klein was "committed to building a strong economy for the future, and to creating an economic environment in which Albertans can succeed and achieve their dreams." The rest of the Speech outlined the sweet consequences of this promise, including better health care, education, social services, stronger communities, lower taxes and all-round happier people.

## Embracing vision with evangelical fervor

No one would accuse Premier Klein of being a religious fanatic. Yet, he embraces his vision with the evangelical fervor of Billy Graham and the religious commitment of Mother Theresa. During the Federal election, all guns were trained on Stockwell Day for daring to connect faith to public life. The big mistake Canadians made, however, was to believe that only Day allowed his faith to influence policy.

Premier Klein's vision is just as religious as Day's. Not in the sense that Klein attends church, but in the sense that he advocates a sort of 'beatific vision'— a vision of the ultimate good — that is based on unproven, ultimate assumptions.

## The Alberta advantage

Premier Klein's vision is based on the dogmatic assumptions of the 'Alberta Advantage.' The government's chief role, he argues, is to carefully position the province so it achieves maximum economic growth and material prosperity. As the economy grows, it will work its magic and shower prosperity on all citizens. All Albertans, Klein promises in the Throne Speech, will "succeed and achieve their dreams." The economic pixie-dust sprinkled by the government will transport everyone into the never-never land of fulfilled hopes and dreams.

A widely accepted definition of faith is "hope in things unseen." By this definition, Klein's vision is thoroughly religious!

By the way, all of the other provincial parties accept this vision (perhaps excluding the Greens). Alberta's parties disagree on the *means* to achieve economic growth — more government (NDs), increased market freedom (PCs), or a blend of the two (Liberals) — but they fully agree that the *goal* is the happiness brought by more goods and services. They sing from the same songbook and chant the same refrain: 'Albertans will achieve their dreams by pursuing economic growth.'

Questioning any orthodoxy, including the religion of economic growth, can get you run out of town. But big questions hang in the election air like smelly smog over an Alberta city on a hot summer day. We simply can't ignore them.

## Seek first economic growth...

First, if increasing wealth really leads to true happiness then why are Albertans not living in the seventh heaven? We are part of the richest society in the world, during the richest era in history; yet happiness eludes our grasp. Perhaps another SUV in our three-car garages would take the headache out of commuting? Maybe a fourth television set in the second den of our 3,000 square foot homes would end our family fights? Another winter vacation in Hawaii might heal our broken marriages? Maybe a Sony Play-Station II will convince our Gen-X teens that our consumerist lifestyle is worth living?

Our politicians tell us to "seek economic growth first and all of these things will be given to you as well." This reverses the Gospel message that ultimately possessions cannot be earned but we receive them as a gift from God (Luke 12:22-34). Maybe Albertans have to relearn the Lord's prayer: "Give us our daily bread" (Matt. 6:11)?

## Live by bread alone...

Second, if increased economic growth helps us "achieve our dreams," why is the dream of a healthy natural environment for our grandchildren evaporating? Alberta's advantage of clean air, sparkling fresh water, wide-open spaces and wilderness experiences is rapidly vanishing. Bulldozers, chain saws, oil rigs and intensive farming exploit and deface creation. Money floods into Alberta while soiled water and polluted air flow out. Alberta's government ignores warnings of global warming and brashly continues to produce record levels of greenhouse gases.

Perhaps we are losing our natural heritage because we really believe that we "can live by bread alone"? Even the Devil realized he had to change tactics, however, when Jesus said humanity can live only "on every word that comes from the mouth of God" (Matt. 4:1-11). God's word invites us to enjoy his world, but only as stewards of creation, guardians of bio-diversity, and cultivators of the earth's fruitfulness.

## Love yourself first...

Third, if economic growth produces happiness for *all*, why does the "Single Parents Support-Group" in my church keep reporting serious injustice in the current welfare system? Social assistance was the first program cut by Klein and has yet to be restored to an adequate level! Although pre-tax incomes place the poorest Albertans above the income levels for all other provinces, Alberta's tax and welfare rates are so regressive that the poorest Albertans are pushed down to the third lowest income levels of all the provinces. [Parkland Institute, "Advantage for Whom? Declining Family Incomes in a Growing Alberta Economy."]

Instead of a vision based on "love yourself first and your neighbor later," Alberta politicians need to learn "to do justice, to love mercy, and to walk humbly with your God" (Micah 6:8). Even the current $7.3 billion budget surplus, however, hasn't convinced Klein to do justice to the kids of poor parents.

A final question nags me each day of the election campaign. If the 'economic growth vision' is basically a religious alternative to Christianity, why do so many Christians seem to uncritically accept it? Why were the churches deafeningly silent during the campaign? When are Christians going to stand up and prophetically challenge the fundamental vision of our society?

*John Hiemstra is Associate Professor of Political Studies at The King's University College in Edmonton, Alta.*

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Letters/News

# Can the church remain silent?

*Gerald Vandezande's letter was edited for length.*

The Synod of the Christian Reformed Church will meet once again in June. As in previous years, the Agenda will be filled with the annual reports of the denomination's boards, agencies and study committees as well as with overtures addressing various theological and administrative issues.

Last year's Agenda included reports and recommendations regarding Abuse Prevention, Disability Concerns, Race Relations, and Social Justice and Hunger. It is quite evident that we live in a deeply broken world. It urgently needs the radical reconciliation that Christ brings and of which all churches are called to give visible expression in humble faith and hope. God daily presents us with new challenges to be of loving service at home and abroad in the liberating power of the Spirit.

Some theologians within the CRC (and other denominations) question whether local church councils, regional assemblies and denominational synods or their committees should even concern themselves with societal issues that, in their view, go beyond the churches' "spiritual" responsibilities of evangelism and missions. These voices argue that the churches should not publicly address pressing economic, educational, moral, political and social issues, even though they are of great concern to opinion-leaders, policy-makers, political parties and social movements. They much prefer that the churches not speak out on "secular" or "non-spiritual" matters lest their confessional stances cause theological controversies that may disturb the "peace" and "unity" of the denomination.

We should realize, however, that churches always "speak" — also when they are silent. Those who remain silent are usually perceived to agree with the status quo. Their silence can even be deafening, especially when vital issues involving the fundamental meaning of life are being debated nearly everywhere.

### Silence is intolerable

Silence in matters of public interest and the common good is intolerable in a free society. It may sometimes be difficult to speak, but it is unacceptable from a biblical faith-perspective to be silent. Institutional and personal silence then spells complicity. Passivity is not "neutrality" but, in effect, is support for one set of values or another.

Think of abortion on demand, the life-threatening arms race (including the idolatrous push for the U.S. National Missile Defence scheme), doctor-assisted suicide, pornography, persistent poverty at home and abroad, the ever-widening gap between the rich and the poor, the worsening plight of numerous refugees, homeless and hungry people, of voiceless children and vulnerable families, and, last but certainly not least, of our Aboriginal sisters and brothers.

Then there is the ideological obsession with corporate profit and power, the huge debts that burden Third-World peoples, the unavoidable reality of environmental degradation involving God's good creation now groaning for liberation. As well, there are the false values of rampant hedonism, individualism, militarism, racism and sexism, all of which seriously affect the human dignity and well-being of God's image-bearing creatures the world over.

Local churches, regional assemblies and/or denominational synods (individually or via ecumenical alliances, associations, councils or fellowships) can prophetically articulate and positively demonstrate their inclusive faith-commitments and world-views as they relate concretely to the life-redeeming message of the Good News, the everyday life of all God's children, the basic needs, human rights and mutual responsibilities of all people(s), and the destiny of the fragile creation.

Faith-filled participation in the societal life of our communities, countries and cultures requires a comprehensive understanding of biblical discipleship, communal fellowship, creation-responsive stewardship, justice-sensitive citizenship, and neighbor-responsible relationships.

May the liberating grace, love, peace and wisdom of Jesus enable all of us personally, communally and institutionally to witness to (be living evidence and public proof of) the regenerating power, reconciliation and righteousness of God. May we all do so faithfully, particularly now that we have so many opportunities to be "a letter from Christ, written not with ink but with the Spirit of the living God" (2 Cor. 3:5). May we increasingly become a people of God called to practice "justice, mercy and faithfulness" (Matt. 23:23), knowing that God has given all of us the message and ministry of reconciliation (2 Cor. 5:11-21).

It is my heartfelt wish that the CRC, its relevant agencies, committees and institutions will increasingly engage our whole world with the whole Gospel. May the CRC's public witness help put a more visible face on biblical faith — a living faith that genuinely appeals and prophetically speaks to all people who are increasingly searching for a healing way of life that can make a liberating difference for the common good.

Remember, to the degree that we and our churches "privatize" God we "marginalize" God's rule, and to the degree that we "spiritualize" the Gospel we "secularize" life. Whether we realize it or not, we then allow for a politics of discrimination and an economics of exclusion at the expense of the very people and the good creation for whom Christ gave his life.

**Gerald Vandezande,**
**Agincourt, Ont.**

# Eight Australian Bible agencies pledge co-operation

SYDNEY, Australia (EP) — Eight Australian Bible agencies have committed themselves to a new era of cooperation that could change the face of Bible translation, distribution and use in Australia, Asia and the Pacific. The Bible League, Open Doors, Australian Bible Society, Language Recordings, Scripture Union, Pocket Testament League, SGM International and Wycliffe Bible Translators are independent ministries with a common aim — to give people the Word of God in a form they can understand.

More than two billion people on the earth have no access to any form of the Bible. Poverty, illiteracy and religious oppression are some of the main reasons for this lack of Scripture. The agencies plan to work together to address these and other areas of mutual interest and concern. According to these groups, many parts of the world are facing a Scripture crisis that threatens to reverse church growth and shrivel Christian spirituality. There is also a huge need for Scriptures in non-print media, especially in minority groups where illiteracy is rampant. By collaborating more closely, Australian Bible agencies hope they will be more effective.

# *Renewal time in rhyme*

Now, here's a fellow who's no worrier,
for he's renewed his *Christian Courier*.
We don't often get a renewal in rhyme,
but Dan sent us a dandy this time,
so we printed it for all to read
and be inspired to renewal by his Vriendly, virtuoso, valiant, versifying deed.

### Renewal Time

*Every two weeks my friends drop by,*
*And happily I greet them: "Hi!"*
*Harry from the Netherlands,*
*The steering wheel in his hands,*
*Arranged the presenting order.*
*David, Peter, John, Tim, Al and Vern Gleddie–*
*They are all more than ready,*
*Each to present their view.*
*Some we know and some are new.*
*The ladies Claire, Vicki, Heidi sound their voices;*
*In their tact and wisdom we rejoice.*
*Last, Jan Boer and Hielema step from the CC bus.*
*Say! You impress all of us.*
*Oh no, they cannot all agree,*
*And they all do pitch their plea.*
*Nor do they ever stay too long:*
*To the hurry club they belong.*
*But this is my refrain:*
*"Please come back again."*

**Dan Vriend,**
**Edmonton, Alta.**


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News/Education

# The word of truth in a post-modern age

**Nancy Olthuis**

EDMONTON — In a post-modern age where the very idea of truth is viewed with suspicion, can preachers still speak of "cosmic truth" and be taken seriously? From Feb. 20 to 22, more than 40 preachers from Western Canada gathered at The King's University College for the annual Preachers' Conference. They heard Dr. Brian Walsh, author and former senior member in Worldview Studies at the Institute for Christian Studies in Toronto, unpack the Bible's own clear and rich response to this question through Paul's letter to the Colossians.

Currently Christian Reformed Campus Minister at the University of Toronto and adjunct Professor of Theology at Wycliffe College, Walsh has gotten inside the head of post-modernism. Through his work with university-age students, he understands how this world-view/culture is impacting their lives, hopes for the future and their faith.

### Absolutes are alien

In Walsh's first session, "Biblical Faith in the Shadow of an Empire," he stated that absolutes, notably biblical, are "totally alien to post-modern experiences where everything is relative. There is an allergic reaction to truth. This generation rejects certainty and sees the Bible as claiming too much."

Post-modernity is also characterized by a distinct hopelessness. It is best expressed through music, and Walsh illustrated this with the Smashing Pumpkins' head-splitting "A Tale of Scorched Earth". The line "Despite all my rage, I'm a rat trapped in a cage" captures the voice of a generation without hope and with betrayed desires of wanting to do it right. The tune's raggedness was heard in contrast to "Somewhere over the Rainbow," a haunting solo by Tori Amos. Unlike Judy Garland, Amos sings plaintively of a world that couldn't possibly exist in her wildest dreams. Techno music takes this hopelessness one step further. It has no words and nothing left to say. It is the music of a numbed-out culture. Even the music itself is inhuman — no human being could even produce a beat like that of the ceaseless, tireless drum machines.

### 'Dehydrated imagination'

Walsh characterizes late modernity as having a "dehydrated imagination" and languishing in cultural disquiet. It is a culture that has bought into globalization as the imperial regime, which he compared to the Roman empire.

Since biblical times, images have been used to transform the imagination. Today, there is an insidious cybernetic revolution going on which is surreptitiously using the language and images of the older narrative of progress. The idol of technology uses religious images to get us to buy into a "disempowered culture of unbearable lightness". Walsh prophetically says that "there is an emerging, McWorld culture with globalization being the new religion (faith in technological progress), shopping malls are the place of worship and a McDonald's dinner is the rite of initiation". The new McWorld will keep your imagination captive. It is an "idol that demands child sacrifice".

### Word of truth in an age of lies

Walsh masterfully retold Colossians 1:1-14 as it would be told to the body of believers today in the context of "Disquieted Globalism". It is a prayer for a subversive imagination: "Everything in this monolithic culture of McWorld is allied against you and will try to keep your imaginations captive, stripping you of the courage to dream of alternative ways to live. So may you be strengthened with all strength and empowered with nothing less than the weighty power of God in this disempowered culture of unbearable lightness."

### Gospel a radical alternative

Biblical faith has always been forged as an alternative to the dominant vision. The gospel of Jesus was a radical alternative to the "Gospel" as proclaimed by Caesar. The images used by Paul in Colossians to proclaim the message of Jesus were alternative images to those of the Roman Empire. But Paul's language was taken right out of the imperial cult. He wanted to shape the imagination of the Colossians to live differently. During Paul's time, the Pax Romana was bought with the blood of all kinds of people killed on crosses. Our eternal life, however, was paid for by the blood of the Lamb.

### Eternal Certainty the same

Today the regimes are different but the Eternal Certainty remains the same: We need a truth that is flesh and blood and more real than a cyberpresence. The living triune God is before all things, be it Caesar or cyberspace. The empire has been imaginatively subverted.

Brian Walsh's words leave us with a powerful image for our time: "While AT&T will tell us that the world is in the hands of those with the most powerful computers and widest net access, and the forces of globalization arrogantly proclaim that those who control capital have a proprietary right to this creation, we quietly yet confidently, confess that this world is the inheritance of those who live in the light — not the glittering lights of computer screens, televisions and gambling terminals, but the Light that liberates us from darkness."

COURTESY NANCY OLTHUIS

*Brian Walsh (left) speaks at The King's University College's latest Preachers' Conference.*

## Tragic death, an exceptional life

**Campus Culture**

**Peter Schuurman**

The campus was in shock. Chetan Parikh had finished his classes for the day and was walking to his car, just like any other day. People probably took little notice of him, just another student, who happens to be very friendly, an East Indian Canadian, on the executive board of a marketing company, and according to many, bordering on genius. That Thursday afternoon he died on the campus sidewalk. His heart, which had been through a number of operations in his childhood, just stopped.

I know the female student who witnessed his death. "I was the 15th person on the scene," she said. "There were all these people standing around him as he writhed on the pavement and I asked, 'Has anyone called an ambulance? Has anyone checked for medical alert?'"

She performed AR and CPR on Chetan, trying to keep him alive. "He couldn't breathe," she said. "There was so much going on — all these people, all this commotion, sirens wailing, and constant murmuring. His pulse was weakening. Yet it was so weird: in the midst of all this, I felt this tremendous stillness and peace. It was holy ground. I 'know' that God was right there. It was the most spiritual experience I have ever had.

"What was even more weird," she added, "was that I left my lecture an hour early — I don't even know why. I never do that. I would feel guilty about something like that. But not that day."

### Christian, Hindu

Chetan died shortly after the ambulance arrived. "It seemed wrong at first," the student said. "I became a Christian eight months ago, and I figured he was supposed to live and I was supposed to tell him about Jesus. But he died."

My friend went to the funeral, where she found out Chetan had been seriously investigating Christianity over the past month. His pastor was there, and he said a few words. She, too, was asked by the family to read a poem she wrote about her experience. The family is mostly Hindu.

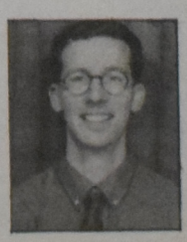
Campus Ministries held an additional memorial service on campus, where family, friends, TAs, administration, and even one student who never met Chetan shared stories and feelings about his life. Few in the packed Meditation Centre did not quietly choke, as it was clear this young man had touched the lives of many with his lust for life, learning, and friendship.

He was only 20, but he leaves a great legacy of passion and determination behind.

The student who was with him as he died read her poem again. I've reprinted it below:

### A Tribute to Chetan Parikh

*I never knew you, but we were destined to meet*
*Just for a chance that your heart would beat*
*Thought we never spoke, laughed or cried*
*I had the honor to say good-bye*
*It seems like we've been friends forever*
*So young your precious life was severed*
*Your parents must be proud, such a brave young man,*
*A courageous and determined race you ran*
*A will to live your eyes ablaze*
*On my mind, that hour replays*
*A fire, a will to live on*
*If not here, a place beyond*
*I'm sorry we met under such unfortunate circumstances*
*Though I'm glad for just a moment I had the chance*
*To meet a hero who took no glory*
*But left us here to tell his story*
*A beautiful face without a name*
*No more tears, no more pain*
*Life waits for no one, time ticks on*
*So precious, at times not long*
*I'll never forget January 11*
*The day you left this world for heaven*
*Until the day we meet again*
*So long Chetan, my special friend.*



***Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.***

Arts/Media

# Petra, Jars of Clay among Gospel Grammy winners

LOS ANGELES, Calif. (EP) — In a Grammy Awards ceremony that featured baby-boomer artists, including Steely Dan and Elton John, awards in the gospel categories also honored artists with many years in the business.

Petra, one of the pioneering Christian rock groups, took home a Grammy for "best rock gospel album" for their album *Double Take*.

### Standing up for truth

The "best pop/contemporary gospel album" Grammy went to Jars of Clay for *If I Left the Zoo*. It was the second Grammy for the multi-platinum-selling band. "We are honored, among all the talent nominated for the award, to have won the Grammy," said band member Stephen Mason. "I hope that we can take away some of the apathy that has taken control of modern music and help others make positive choices in life. We continue to be inspired by the messages of truth. We dedicate this award to Cassie Bernall and all those standing up for truth." (Bernall is a teen who was killed in the Columbine massacre, reportedly after standing up for her Christian faith.)

Ricky Skaggs and Kentucky Thunder won the Grammy for "best southern, country or bluegrass gospel album" for *Soldier of the Cross*.

Gospel great Shirley Caesar's *You Can Make It* was honored with a Grammy in the "best traditional soul gospel album" category.

Youth was served as well, with newcomers Mary Mary winning the "best contemporary soul gospel album" Grammy for their album *Thankful*.

The Brooklyn Tabernacle Choir, no stranger to awards, won the "best gospel choir or chorus album" Grammy for *Life: God is Working*. It was their fourth Grammy Award. The 275-member choir includes people from various walks of life, including doctors, lawyers, housewives, models and construction workers. Some commute to Brooklyn from as far as Connecticut and New Jersey. Because few members are trained musicians, many learn by sound and memory. "For us, it's not performing," said choir member Maritza Cruz. "It's not necessarily entertaining. It's really a ministry and leading people into worship and praise. And doing it for the Lord."

An evangelical recording company based in Germany earned a "best choral performance" Grammy for releasing *Penderecki: Credo*, performed by Helmuth Rilling with the Oregon Bach Festival Choir and Oregon Bach Festival Orchestra. Haenssler publishers, located in Holzgerlingen, near Stuttgart, is known for recordings of church music, especially Bach. The publishing house also produces Christian literature. Senior CEO is Friedrich Haenssler, 73, who has also held leadership positions in more than 30 evangelical organizations.

*Jars of Clay, who won a Grammy for their album* If I Left the Zoo.

In a new category, the "best Native American music album" Grammy went to the album *Gathering of Nations Pow Wow*, featuring various artists. Accepting the award, one of the producers gave thanks to "the greatest warrior of all, my Lord and Savior Jesus Christ."

The 43rd annual Grammy Awards were clouded by controversy over the decision to invite hate-rapper Marshall Mathers to perform. Mathers, better known as Eminem, was nominated for four Grammys and won three, including "best rap album." His lyrics have been condemned as violent, racist, misogynistic and anti-gay. Surprisingly, his Grammy broadcast performance was a duet with Elton John, an outspoken homosexual. After the performance Eminem and John embraced, then Eminem made a vulgar gesture to the audience with both hands.

The National Academy of the Recording Arts and Sciences (NARAS) insisted that extending an invitation to Eminem was in no way intended as "validation of these views." Michael Greene, president of the academy, said, "The reason you're upset is because he has evoked a reaction, and that reaction is part of the reason that art is what it is."

But Dr. C. DeLores Tucker, advisory board member of the Parents Television Commission, dismissed the claim that NARAS wasn't endorsing Eminem, saying, "Why else would they choose to add him as a performer? It is also obvious that CBS and the program's sponsors are validating the vulgar and violent messages contained in Eminem's lyrics."

William Donohue, president of the Catholic League, told Fox News that NARAS was making a mistake by nominating Eminem, despite his commercial success. "I'd like them to learn something from baseball," Donohue said. "Pete Rose was involved in some gambling situation, and they didn't allow him in the Hall of Fame. Nobody said he was a lousy baseball player, he's a magnificent baseball player. But what they're saying is this: You have a public responsibility when you become a public person... What they should do is say: 'Listen. You are a great talent, sir. And if it wasn't for the fact that you were such a moral delinquent we might even give you your lousy award."

**Television Review**

# *Searching for the truth*

**Ron DeBoer**

One of suspense filmmaker Alfred Hitchcock's famous observations was that life consisted of "cool surfaces and fires beneath." *Crime Scene Investigation* (CSI), a new CBS show, features a forensics team which searches beyond surfaces and reveals the truths behind mysterious wrong-doings. While at first cynical that Hollywood had figured out yet another way to exploit violence and broken relationships and package it as entertainment, I have become a regular viewer of this TV drama, and I think it has to do with two words that are woven into most episodes — truth and justice.

*Crime Scene Investigation* features a team of forensic investigators trained to solve crimes by examining the evidence in its finest detail. The team's leader, Gil Grissom, introspective and often brooding, heads the Las Vegas Criminalistics Bureau, where his personal mantra is "concentrate on what cannot lie — the evidence."

The team of scientists uses Sherlock Holmes-style deduction to track down criminals, using clues such as finger prints, carpet fibres and the burn marks a flame creates on a wall. Arriving on the scene after the police have left, the CSI team must reduce big crimes to miniscule details. For instance, a victim's shoes might not be tied in precisely the same way, or Grissom will deduce something about the position of the victim's body when it was assaulted. Or a hint of blue dust found in a finger print might be lab-analyzed to reveal that the victim had visited a local pool hall prior to a crime. While the CSI team doesn't solve every crime, each show focuses on the justice that is served when the truth is revealed.

*William Peterson and Marg Helgenberger star in* CSI

What separates *Crime Scene Investigation* from most cop shows is that it does not market violence the way many cop dramas are wont to do. As viewers, we feel confident that nothing motivates the forensic scientists more than finding out the truth and preserving rightful justice. Each show is action-packed and mysterious, and while some of the solutions are a bit lucky and discoveries of truth slightly convenient, you'll be glued to the end of each episode to see what truths the investigators uncover.

Because the series deals with forensic investigations, C.S.I. contains some graphic images. Throughout each episode, the crimes committed are slowly reconstructed and shown in flashback sequences, so violent acts may be replayed several times throughout the hour. Graphic images, including close-ups of badly injured bodies are common.

*Crime Scene Investigation* seems to be part of a trend of forensic investigative shows on television in recent years. Canada's own *Da Vinci's Inquest* is a weekly hour-long drama that combines a police drama, medical thriller and courtroom drama and an intense, fast-paced format. Vancouver coroner Dominic Da Vinci and his colleagues — pathologists, detectives, and lawyers — join together in the intense struggle to uncover the mysteries of our crime-filled world. *Cold Squad*, another new show on CTV this TV season, also gives viewers a detailed view of the investigative process the police must undertake when a crime is committed.

While most of us read about and follow the crime scene every day in the newspapers and on television news, seldom do we see the work by dedicated professionals who must search for the truth in the rubble that daily litters our already sinful world. While gritty and often horrific — none of these shows are meant for children — *Crime Scene Investigation* and the like celebrate those professionals who work in our cities and communities to probe beyond the surfaces — what we see in mainstream news — and fight the fires that burn beneath.

### CORRECTION

The review of *Left Behind* that appeared in the CC Feb. 19 issue (p. 18) was attributed to the wrong Ron. It was written by Ron Vandenburg, not Ron de Boer. Neither one was raptured and we may look ahead to more reviews from both. Sorry, Ron X 2.

Church

# French Senate postpones vote on anti-sect bill

(Newsroom) — The French Senate has postponed a vote on a controversial bill aimed at protecting citizens against religious sects deemed to be dangerous. Opponents, including international human rights groups, say the proposed law is so vague that it could threaten the freedom of mainstream religions. The bill, which is expected to pass overwhelmingly, was scheduled for a vote earlier this month but may not be considered until March due to other legislative matters the Senate believes are more urgent.

### French public largely unaware of bill

The French public is largely unaware of the contents of the bill and how it would be put into practice, according to Ann Lee Stangl, the Brussels, Belgium representative of the human rights group Christian Solidarity Worldwide. "I'm not sure how much effect the delay will have on the vote, but it does give people time to raise awareness in the French Christian community and to express their concerns," she said.

Religious leaders in France objected to an earlier version of the law that prescribed a prison sentence to anyone engaged in "mental manipulation." That phrase has been removed, but opponents say the change was merely semantic and the law could still be used to charge people for trying to persuade someone to adopt particular religious beliefs. The bill also would allow a judge to dissolve a group if its leaders receive two or more criminal convictions.

### Potential threat

Stangl insists that the bill is a potential threat to the freedom of all religious groups because it is too vague. "There are some laws that are set up to protect against cults in other European countries but this is by far the most broad and sweeping," she said. "Other countries have laws that are more specific. This is so broad that it can be applied to anyone." Even the Catholic Church, the country's majority religious group, has expressed concern, she noted.

In 1996 a French parliamentary commission published a report that listed 173 "sects" considered harmful to the public. Opponents protested that the list included groups such as the Free Baptist Church and Charismatic Catholic Renewal, which generally are considered part of the mainstream in other Western countries. Though none of the groups on the list have been outlawed, some have experienced discrimination since publication of the report, according to the United States International Religious Liberty Commission, an independent monitoring group established by the 1998 International Religious Freedom Act. Belgium and Austria also have established government information agencies on harmful sects.

Poland, Romania, Hungary, and the Czech Republic are considering similar policies. Germany commissioned a parliamentary panel on sects that placed the Church of Scientology under surveillance. Scientologists in France have been among the leading opponents of the French bill.

Stangl noted that the Council of Europe Parliamentary Assembly has begun an investigation on religious discrimination in France. "Our concern is that there are many Eastern European countries that are developing their own laws regarding religion and with France as a founding member of the European Union it will set an example for them."

# *Growing group of Christians living according to Torah*

A ROTEM-BRAUN

*Jews gather to pray at the Western Wall in Jerusalem. On his recent trip to Israel, Pope John Paul II joined them here.*

(Religion Today) — William Morris is a fundamentalist Christian who prefers the moniker "Messianic believer." But, instead of reinforcing traditional Christian ways, his literal reading of the Old and New Testaments has led him and others to swap Christmas and Easter for the Jewish rites which Jesus himself observed.

That quest, which began for Morris in the early 1980s, has made him aware of tens of thousands across the globe who accept Jesus as Messiah, and also live according to the Jewish Torah. Some are Jews who have embraced Jesus, but a growing number are Gentiles.

The Judaizing movement "is intensifying," said Richard Landes, director of the Center for Millennial Studies at Boston University, and cites reports of non-Jews studying the Talmud at universities.

### Millennial expectations

One reason some Christians take this step, he said, is that some harbor a "millennial" expectation of a final judgment in the near future. For them, he said, "Jewish religiosity is more in keeping with their millennial philosophy than the Christianity they grew up with."

Those expecting the end soon aren't the only non-Jews drawn to aspects of Judaism, according to fundamentalism expert Brenda Brasher, assistant professor of religion at Mount Union College in Ohio. She said, "Societies go through cycles of anti-Semitism and philo-Semitism, rejecting things Jewish at certain times and revelling in Jewish roots at other times.... We're at a philo-Semitic moment in the history of the Christian tradition," Brasher said. She points to Pope John Paul II's joining Jews to pray at the Western Wall in Jerusalem and to stories of fundamentalist tourists to Israel being inspired by Jewish piety.

(Story by G. Jeffrey Macdonald, Religion News Service and *The Times-Picayune*)

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# *Catholic and Protestant theologians discuss indulgences*

VATICAN CITY — For the first time since the Reformation, Catholics, Reformed Protestants and Lutherans debated the question of indulgences together, one of the issues dividing these Christian communities.

The meeting involving the Pontifical Council for Promoting Christian Unity (PCPCU), the Lutheran World Federation, and the World Alliance of Reformed Churches was held in Rome Feb. 9-10, at the invitation of the PCPCU, the Vatican said in a press statement.

### Clarify issues related to indulgence

"The purpose was to clarify historical, theological and pastoral issues related to indulgences in order to come to a better understanding of one another," the press statement explained. "It did not aim at an agreement on indulgences — an issue on which there have been long-standing differences between the Roman Catholic Church and the Churches of the Reformation.

"The consultation took place in a positive atmosphere, which lent itself to honest and constructive discussion. There were common prayers at the beginning of each day, and at the end of the consultation." Monsignor John Radano, one of the Catholic scholars who participated in the discussions, told a Vatican Radio audience that it is important to recognize that under the Catholic understanding, "there is no conflict between indulgences and the mercy of God toward the sinner who repents."

Cardinal-designate Walter Kasper, PCPCU secretary; the Rev. Dr. Ishmael Noko, general secretary of the Lutheran World Federation; and the Rev. Dr. Setri Nyomi, general secretary of the World Alliance of Reformed Churches, each took turns chairing the meeting.

"It is intended that the papers from this consultation will be published as a contribution to further discussion," the Vatican statement said.

# Our underwater God

## Chapter & Verse

Rev. Mary S. Hulst

*Where can I go from your Spirit? Where can I flee from your presence?*
*If I go up to the heavens, you are there; if I make my bed in the depths, you are there.*
*If I rise on the wings of the dawn, if I settle on the far side of the sea,*
*even there your hand will guide me, your right hand will hold me fast.* Psalm 139:7-10

I have recently become a certified scuba diver. I had wanted to learn for years, and after receiving lessons as a Christmas gift, I signed on for the class.

The class involved a review of basic physics, an introduction to the equipment used in scuba diving, explanation of how to use dive tables to calculate how long you can stay underwater, and, of course, time in a pool testing out these skills.

The pool time was great fun. I had five other people in my class and as you can imagine, seeing one another in the humorous get up of swim suits and scuba gear on the deck of a pool led to instant bonds. We were all eager to get in the water, to master the skills, to figure out which buttons to push when. But our eagerness, of course, was not because we so wanted to get into the pool, but into the ocean.

### Dreaming of coral and dolphins

As we spent time on the bottom of the pool, looking at such things as old Band-Aids and floating hair (we all decided we knew way too much about pools by the end of the course!), we were all dreaming of the images we had seen on the posters in the dive shop: bright coral, luminescent fish, manta rays, dolphins.

We all knew that the pool was not our end. The ocean, large and mysterious, was the goal. After all the training I splashed into the ocean for my first open-water dive a few weeks ago, off the coast of San Diego. Covered in neoprene to protect me from the 58 degree water, I took a giant stride into the salty water and, after bobbing up to the surface and giving the okay signal to the folks on the boat, I immediately put my face in the water. A school of fish, flashing silver, hovered just a few feet below my fins.

When my dive buddy was ready and the dive master signaled, we descended. We swam down, down, amid rocky crags covered by coral. Although the primary rule in scuba is to breathe continually, I found my breath taken away by the beauty. Purple coral, huge starfish, sea anemones, many multi-colored fish swimming all about. I reminded myself to breathe as I followed the dive master through the underwater maze of rock and color.

He would stop now and then, pointing out an elusive creature behind a rock, or asking one of the members of our "rookie" group to perform one of the skills we had learned. At one stop, his eyes twinkled in his mask and he signaled to us to look up. We did, and watched as a playful seal swam above and around us. We rookies all looked at each other, eyes open with amazement, each of us, I'm sure, thinking that the hours of pool time and dive tables were completely worth every minute of this amazing adventure.

### Seeing a new part of creation

One benefit or drawback of diving, depending on your perspective, is that you cannot audibly communicate with each other. Hand signals have to suffice until you surface. While I was under, I found I just wanted to laugh, I wanted to sing a hymn, I wanted to shout "YES!" For years I had longed to see this part of God's amazing creation, and here I was. As I swam through the labyrinth below, I thought about all of those amazing underwater creatures that, until very recently, had been hidden from human eyes.

For centuries, millennia, no one saw this underwater world, so bright with color and life. Only God knew the spectrum that existed under the surface — the glowing pinks and soft purples and flashing silver. Only God knew the view of a seal's underbelly as it cut a course through its world. Only God knew.

And now that I, and many others, are discovering this amazing part of God's world, we are also discovering something amazing about our God. God wove together this rich tapestry of taints and hue and tones for his eyes to see. God painted these fish, and that coral, and that smooth dolphin out of joy, out of love, out of pure delight. There are tropical fish that simply take your breath away. There are others that make you laugh. And, I think, our God has enjoyed them for years. As kingdoms rise and fall on earth, as wars and nations rage, as humans continue to grow in arrogance, our God has been spinning beauty under the sea, swimming with seals, seeking out starfish.

Praise be to our underwater God.

*Rev. Mary S. Hulst is pastor of East Avenue Christian Reformed Church, Grand Rapids, Mich.*

# *Poland rethinks supervision of 'sects' after complaints*

**Jonathan Luxmoore**

WARSAW (ENI) — The Polish government has been forced to rethink its campaign against new religious movements after complaints of discrimination by minority churches.

A senior government official told ENI that attention would now focus on "psycho-manipulative groups" rather than on religious associations which "merely offered an alternative religiousness".

"An inter-ministerial team will still be needed, because the sect phenomenon is too multi-faceted to be dealt with like other social pathologies," said Krzysztof Wiktor, secretary of the Warsaw government's Inter-Ministerial Team for New Religious Movements. "But state policy is undergoing qualitative changes, which will enable us to avoid charges of violating religious freedom."

Wiktor was speaking after announcing plans to set up a new "Inter-Ministerial Team for Psycho-Manipulative Groups" to replace the team set up in August 1997 by Polish premier Wlodzimierz Cimoszewicz.

### 'Psycho-manipulative methods'

He said new religious movements had been identified as the key problem when his team was formed in 1997, whereas the chief concern now was with groups using "psycho-manipulative methods".

"We will no longer deal with religious movements just because they are new," Wiktor told ENI. "Nor are we interested in the activities of this or that church. But there has been a big increase in therapeutic, health and crypto-political groups which have nothing in common with religious associations. These will be curbed as we gain knowledge and are able to catch them."

The Inter-Ministerial Team denied in a June 2000 report that religious sects pose a "big threat to society", but called on state institutions to begin training personnel in how to deal with them.

A Polish police spokesman, Pawel Biedziak, confirmed that material from Roman Catholic groups campaigning against sects had been used to instruct two or three officers from each Polish county. But he denied that law enforcers were acting under pressure from the predominant Roman Catholic Church.

### Adventists called 'threatening sect'

However, the secretary-general of Poland's 9000-member Adventist church, Andrzej Sicinski, said that Catholic information centres were also giving "sect training sessions" to school directors and teachers. He added that an Adventist pastor had been barred from schools in Zamosc, in south-east Poland, after his church was branded a "threatening sect" in an education ministry brochure.

"Top-level officials aren't always familiar with the specifics of religion," added Sicinski. "In reality, the threat from sects is largely imaginary, and there are far more important dangers facing Polish citizens. But they provide a convenient target for politicians and officials, who think they'll gain the Catholic Church's gratitude by attacking them."

### 'Change of accent'

Krzysztof Wiktor told ENI that criticism from Adventists and other churches had been considered in preparing the new "change of accent", which would "send an unambiguous signal" that his team was not violating religious freedom. "It may have happened that state organs received requests to study a particular phenomenon on the ground, and took an improper interest in certain churches," he said.

"This is why we are trying to act discreetly and responsibly in this highly sensitive area."

# Report: Assemblies of God is fastest growing denomination

NEW YORK, N.Y. (EP) — The Assemblies of God was the fastest-growing denomination in the year 2000, reports the National Council of Churches (NCC). According to the council's *2001 Yearbook of American and Canadian Churches*, the Pentecostal denomination grew 1.9 per cent last year, adding 48,719 members.

The much larger Roman Catholic Church grew 0.6 per cent, adding 48,719 members. The Southern Baptist Convention grew by 0.7 per cent, adding 122,400 members.

The Roman Catholic Church continues to be the largest denomination in the U.S., with 62 million members — four times more than the second-largest denomination, the 15.8-million-member Southern Baptist Convention. The Assemblies of God is the tenth largest denomination with 2.5 million members. None of the three are members of the NCC.

Eileen Lindner, editor of the Yearbook, told the *Los Angeles Times* that while several Protestant denominations associated with the NCC continued to lose members in 2000, the rate of decline has tapered off. Most churches saw membership gains or losses of under one per cent.

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# *UN says greenhouse gas cuts economically feasible*

BONN/NAIROBI — As diplomats and experts converge on Accra, Ghana to finalize a major assessment of the technology and policy options for reducing greenhouse gas emissions, senior United Nations officials are calling on governments to recognize the economic and competitive benefits of making an early transition to climate-friendly economies.

"There is now no question that human-induced climate change is happening and poses serious risks. So responsible governments must bite the bullet and commit to reducing and limiting emissions of greenhouse gases," said Michael Zammit Cutajar, Executive Secretary of the UN Climate Change Convention.

### Turn-around possible

"I am convinced that the turn-around in global emissions can be achieved over time through cost-effective policies and 21st century technologies that will benefit economic growth and sustainable development. Developed countries must take a convincing lead in demonstrating these opportunities. The Kyoto Protocol, on which negotiations will resume soon, seeks to start this movement," he said.

The Accra meeting will finalize the third and final solutions-oriented volume of the Intergovernmental Panel on Climate Change's (IPCC) Third Assessment Report. The first two volumes of this report — which assess the causes and impacts of climate change — have already been completed.

"The potential for rapid technology innovation leading to clean energy and other climate change solutions is clearly extraordinary," said Klaus Töpfer, Executive Director of the United Nations Environment Program. "Governments need to unleash this potential by giving the private sector the signals and incentives it needs. They also need to remove the economic, legal, behavioral and institutional barriers that can discourage consumers and companies from exploiting climate-friendly technologies."

Established in 1988 by UNEP and the World Meteorological Organization, the IPCC is now refining a Policymakers Summary that will present the 1,000 pages of technical findings about emissions-reduction options to a broader audience.

Much of the economics and other climate change research literature of recent years has addressed how the costs of climate change policies could be minimized through "no regrets" strategies. Such strategies make economic and environmental sense whether or not the world is moving towards rapid climate change. The literature shows that a substantial range of technically feasible and cost-effective policies and measures for reducing emissions are available today.

For example, raising energy efficiency not only reduces greenhouse gas emissions but can make industries and countries more competitive in international markets. Furthermore, while no-regrets policies are certainly justified, the precautionary principle and the level of net damage expected from climate change justify adopting policies that go beyond no regrets.

Many cost-effective policies involve sending the appropriate economic and regulatory signals to national markets. Policies to reduce price distortions and subsidies can increase the efficiency of energy, transport, agricultural, and other markets. Consistent and appropriate signals will encourage research and give producers and consumers the information they need to adapt to future constraints on greenhouse gas emissions.

### Rewards and penalties

Market-based incentives such as deposit-refund systems can encourage people to trade-in their cars and appliances for more energy-efficient models. Technology and performance standards can reward manufacturers for selling climate-friendly goods, or penalize those who do not. Targeted subsidies, voluntary agreements linked to appropriate targets, and direct government investment can also be cost-effective in shaping the behavior of both consumers and producers.

The energy sector has many options for making early emissions reductions. Since the world's commercial energy system will be replaced at least twice by the year 2001 due to natural turnover of equipment, there will be many cost-effective opportunities for making this system more climate friendly.

The transport sector is also a major — and rapidly growing — source of greenhouse gas emissions. New technologies can increase the efficiency of automobiles and reduce emissions per kilometre traveled. New materials and designs can reduce a vehicle's mass and increase the efficiency at which it converts energy, thus lowering the amount of energy required to move it. With improved transmission designs, engines can operate closer to their optimal speed and load conditions.

The feasibility of operating vehicles on fuels other than gasoline has been demonstrated in many countries, and renewable energy technologies are becoming more and more competitive. Policies to reduce road and air traffic congestion can also cut emissions while improving safety.

For their part, developing countries will need access to climate-friendly technologies if they are to establish a low-emissions industrial infrastructure. Technology can be transferred through several different channels. The traditional channel has been bilateral and multilateral development assistance in the form of grants, export credits, insurance, and other trade support. Incorporating climate change considerations into the programs of national development offices and multilateral development banks would greatly increase the spread of low-emissions technologies.

# The last days — contributions from us

**COUNTRY COUNTERCULTURE**

**VERN M. GLEDDIE**

"Be sure your sins will find you out." Chance DeLay, as a mischievious farm boy, often heard that Bible warning from his mother. Like a cockleburr on a pant-leg, it stuck with him and now nags him day and night. He is losing his farm and he is consumed with guilt for his part in it. The seeds of its destruction, however, were probably planted with the first crop sown by his great-grandfather over a century ago, followed by a decline accelerating with succeeding generations.

Chance is a religious fellow, but until now he had never thought of his farm practices as religious actions, never thought of the calamitous possibility of not respecting biblical dictums when making management decisions. Now at the end of his resources and with time to do some soul-searching, the results of his worldly decisions are painfully obvious.

### Misery of contrabiblical decisions

DeLay is a church-goer and tries to be a moral person. He is well aware of the moral decay all around him. He knows the end-time warnings in the books of Daniel and Revelation. He has seen the movies depicting horrors to be visited on the earth by the devil and the antichrist. He is belatedly realizing, too, the cumulative misery of his own and his forefather's contrabiblical decisions.

To try and cope with the ever-tightening cost-price squeeze, Chance steadily increased the size of the farm and invested in ever bigger machines. Large loans were secured to pay for purchases, to the point that creditors virtually own the farm.

Because of a chronic shortage of funds, DeLay was forced to specialize in field crops. He therefore has no livestock in his operation. So there is no manure to use in the place of prohibitively expensive fertilizer, and no hay and pasture crops to return something to the soil. Everything grown is sold, even the straw which he formerly incorporated into the soil. The organic matter in his soil has declined to a fraction of what it once was, compromising fertility, water retention, and tilth.

Fencerows and shelterbelts have been bulldozed because large machines require large fields. There are not even enough trees left to fuel a wood stove. Spring winds unhindered by windbreaks regularly scoop up the richest topsoil, depositing it hundreds of miles away. Winter snow, too, blows off the fields, depleting soil moisture reserves.

Chemicals were used as substitutes for good husbandry, and sometimes the wrong chemical was selected or the wrong concentration. Always strapped for time, Chance sprayed on windy days. Toxins drifted far, and there is now a lawsuit against him from nearby non-farming country residents. Chance himself can no longer go anywhere near herbicide without his body swelling.

Even moving a crop to market has become difficult. Two generations ago it was a 10-mile haul. Now branch rail lines have been abandoned and inland terminals replace grain elevators. The terminal is 150 miles away by tractor trailer.

Natural gas and electricity costs have increased many-fold. Supply is occasionally cut off without warning. Secondary results are that fertilizer and other farm chemicals, when available, are unaffordable.

For many years now, every day Mrs. DeLay commutes 30 miles to work in town to subsidize farm income. Chance, too, has had to juggle another job with farming. Their children are on the bus for hours each school day, since the small rural population doesn't justify country schools. The family is seldom together and always tired. Their meals are done on the run from processed food, and they all suffer from a sedentary lifestyle in a car, a tractor, a bus or at a desk.

A last-ditch straw DeLay grabbed for was genetically engineered crops (GMOs) to withstand a chemical which killed everything else. Unfortunately, the chemical turned out to not be as benign as the manufacturers claimed and caused complex problems in people who consumed the grain. Not only that, certain weeds developed resistance to the chemical. Finally, importing countries and food processors refused genetically-altered crops.

Farmers have long lobbied governments for assistance to save the country's food-producing capacity, but to no avail. Governments seldom make decisions that have an impact beyond the next election. Farmers are ignored because they only comprised two per cent of the voting public. The public good is a notion no longer familiar to governments. All regulatory functions have been turned over to the corporations formerly being regulated. All research and testing is also done by manufacturers.

Chance DeLay does not need a computer program to assess his situation. He is finished as a farmer. There is no way to recoup expenditures even with ideal weather. Selling out would mean surrendering his property to creditors. He hardly knows his children. Relations with his wife are strained. His health has been compromised. Luck has run out. Chance DeLay has helped to bring on the end.

*Vern Gleddie has a sheep ranch near Edmonton, Alta.*

Lent

# Mary Magdalene's story

**Brian Walsh**

It was dark, so terribly dark. And cold.

But I couldn't wait any longer.

It was the first day of the week, but it didn't feel as if anything new could ever happen again. It didn't feel as if a new week, or even a new day had dawned.

The sun had not yet risen and I'm not sure that I thought it would ever rise again. Nor did I care.

It was over. All over. So what did it matter if the sun never rose again?

What was left to do, now that he was gone?

I was awake. In fact, it seemed as if I had never really slept since that terrible Friday.

Whenever I closed my eyes, all I could see was Jesus writhing in agony on the cross, and it was too much for me to bear.

So rather than rest on the Sabbath, I wept. And I wept.

As one of the psalmists said, "My tears have been my food day and night."

Well that was quite literally the case for me that Sabbath.

I couldn't eat, all I could do was weep.

But now the Sabbath was over, and though it was dark, and though it was cold, I couldn't wait any longer.

Perhaps it was foolhardy of me to go out at that hour alone — a woman and a follower of Jesus. But as I said, I couldn't wait any longer.

I *had* to go to the tomb.

I don't know why, I just did.

Maybe it was just to go and sit there in my grief. Sit there with Jesus.

So I wrapped my shawl closely over my head and around my shoulders and slipped out into the pre-dawn dark.

And with this terrible emptiness in the very pit of my stomach — an emptiness not just from a lack of food, but more deeply from the death of hope — I made my way to the garden.

And it was dark.

And it was cold.

And things couldn't have possibly been worse.

Jesus was dead.

My hopes were crushed on a Roman cross.

My love — yes, I deeply loved him — was now a cold corpse lying in a borrowed grave.

CORNELIS JETSES

*Mary Magdalene and the other women at Jesus' empty tomb.*

But when I turned the corner of the path that led to the tomb, the impossible happened.

Things got worse.

Terribly worse.

The stone that had been placed in front of the tomb had been removed. The tomb was wide open.

And I ran. I ran and ran and ran.

I didn't care anymore about bringing attention to myself as a woman out alone at this hour. I just ran.

And as I ran, in the midst of my despair and confusion, I tried to figure out what I had just seen.

The stone had been removed.

But what did that mean?

In my shock I didn't go into the tomb, I just ran.

But I guess that I assumed that if the tomb was open, then it was also empty.

Why? Why would anyone want to come and take the body of my Lord?

Hadn't they done enough to him on the cross, without adding the indignity of stealing his body?

I ran to the house where the men were staying and pounded on the door.

When Peter and John opened the door to me I blurted out, "He's gone!"

"We know he's gone," replied John. "We know that the Lord is dead."

"No, no," I said, "you don't understand! They have taken the Lord out of the tomb and I don't know where they have laid him!"

Peter and John were out that door like lightning.

They didn't grab their coats or anything, they just ran.

And I ran too, trying to keep up with them, but my legs were aching from my run from the garden and my grief made my whole body seem unbearably heavy.

In the distance I could see that John had outpaced Peter.

When I finally got back to the garden, Peter and John were just coming out of the tomb.

One look at their fallen faces confirmed that my deepest fear had been realized.

The body *was* gone. The tomb *was* empty.

Without a word, these two men walked past me and went back home.

And while I thought that my eyes could not possibly shed any more tears than the tears that I had shed now for two days, I stood there and wept.

My grief was uncontrollable.

I just wanted to sit by the tomb of my Lord.

But now he was gone.

And as I wept, I bent over to look into the tomb.

I don't know why I did that. I don't know what exactly I was expecting to see. Maybe I just needed to see for myself that the tomb was empty.

But it wasn't!

It wasn't empty!

There were two angels sitting there.

Don't ask me how John and Peter could have missed them, but there they were — sitting where we had laid the body of Jesus.

Why they were there, I do not know.

Maybe it was to guard the tomb.

But why guard an empty tomb?

Or maybe they were there to tell me something.

But rather than tell me anything, they just asked me a question: "Woman, why are you weeping?"

So I repeated to the angels what I had told Peter and John: "They have taken away my Lord, and I do not know where they have laid him."

Now, I had never seen angels before, and you would have thought that I would have been transfixed by them. But for some reason, as soon as I had told them my devastating news — news which, upon reflection mustn't have been news to them; afterall, they were sitting in that empty tomb! — I had no need to look at them, or that empty tomb, any longer. And as I turned away from the tomb I was startled by a man standing behind me. The man repeated the question of the angels, "Woman, why are you weeping?" And then he added, "Whom are you looking for?"

You know, I assumed that this was the gardener out for his morning rounds, tilling and caring for the garden. And I also thought that maybe he knew something — maybe he had something to do with the fact that the tomb was empty. Maybe he was complicit in all of this. So, gathering up my courage, I confronted him straight out.

"Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

As I repeat those words, all these years later, I am still amazed at my boldness. I am also amazed that I didn't bother to answer either of his questions. I didn't tell him why I was weeping, nor whom I was looking for. Maybe I just assumed that if this gardener had anything to do with this tragedy, then he would know both why I wept and whom it was that I was looking for, so we had better cut with the polite formalities and get to the issue at hand. What have you done with the body of my Lord? And will you now give it back? To me!

And then.

And then I heard the most beautiful sound that I had ever heard.

Then I heard my name spoken with the most profound respect, care and love.

He said, "Mary."

And as he spoke my name — as he named me in tenderness and compassion — I then knew that this gardener was Jesus.

That emptiness in the pit of my stomach was replaced by a leaping heart.

I can't begin to explain to you the overwhelming joy that filled my heart.

"Rabbouni!" I replied. My teacher, my Master.

And as I went to embrace him, he motioned to me to keep my distance; but not in a put-offish way; more in the way of, "not now, there are other things to be accomplished."

Then he said to me, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

Then he left me, and I turned around and ran.

And I ran and ran and ran.

This time I ran faster than the first time, because now I ran not out of fear, not to deliver a message of despair, but out of joy to bring a message of hope.

And as I ran I noticed that it was no longer dark.

The sun had risen.

It was the first day of the week.

A wonderfully transformative first day.

Everything was new.

It was almost as if creation itself had been reborn.

I returned to that house where the disciples were hiding in their despair. But this time my pounding on the door had a different sound to it. Not the pounding of despair, calling out for help. But a joyful, excited banging on the door, as if I were saying, "Unlock the door. Grief is the doorway to hope and I come to proclaim good news."

*Continued on page 12...*

**Building Trust**

# 'The Bible and Women': overcoming the negatives

**Anne VanderHoek**

Yes, the issue of women in office in the church has been a thorny one, causing much pain and hurt. In reopening the discussion, I believe that one very important aspect is education. By studying and subsequently understanding biblical texts pertaining to women, we can develop a more open mind towards this often misunderstood issue.

Last summer I had the opportunity to take a course entitled "The Bible and Women" taught by Joanne Badley at Newman Theological College in Edmonton. What I learned has really opened my eyes and increased my understanding. I would like to share some of what I learned in two separate columns.

## Recalling stories of women

I learned that it is helpful to use careful reading strategies when studying what the Scriptures say about the role of women. These include recalling/ remembering the Bible stories about women, re-interpreting passages which have been cast into a negative light by past interpretations, and identifying broader biblical themes which provide women with positive structures for faith.

When we apply these strategies to the writings of Paul, we come to see things in a different light. The first strategy of recalling/remembering the stories about women is very important because often the stories about women are forgotten or skipped over. An example of this would be the list of women in Romans 16.

This is the last chapter of Paul's letter to the Romans, and Paul is sending his commendations and greetings to the church. In the first verse of this chapter, Paul commends Phoebe, a deacon of the church at Cenchreae. Now, I have a slight recollection of hearing the name Phoebe before, but for the most part I knew nothing about her. The fact that she was a deacon entirely escaped my knowledge, and of many other people, I dare say. In the difficult struggles women have had in order to gain recognition in the church, this is a particularly good passage to remember.

The rest of the chapter lists many more women whom Paul commends and greets. These are: Prisca, Mary, Junias, Tryphaena, Tryphosa, Perses, Julia, the mother of Rufus and the sister of Nerus. There are other passages in Pauline literature which lists women, some of whom have official functions. They are commended for their work, or for being Christians longer than Paul. It is important to remember these women whom are greeted and commended by Paul because they were an important part of the body of Christ.

## On women being silent

The second strategy, that of re-interpreting passages that have been cast into a negative light, is also an important step in trying to understand what Paul was really trying to say and why he would write the passage the way he did. One such passage is 1Timothy 2:8-15. This is a very difficult passage. Women are told to "learn to be silent with all submissiveness". No woman is allowed to teach or have authority over men. She is to be silent. Then Paul goes on to talk about the fact that Adam was created first and Eve second, and that she deceived the man. This passage has been used to silence women and to keep them from holding office.

In re-interpreting this passage, it is first of all important to note that the author of this letter was not Paul at all. It is considered deutero-Pauline, or, of the tradition of Paul in order to claim his authority. It was written by an unknown author as a handbook for church administration in the early second century.

CORNELIS JETSES

*Paul has a discussion with Aquila and Priscilla (Prisca), a woman commended by Paul in his letters.*

Nevertheless, it is part of the Holy Scripture. What should we make of it? First of all, the verse about women being silent is seen as a way to change the behavior of the women at the time. Joanne Dewey postulates in her article in the *Women's Bible Commentary*: "Thus the command for silence in the church is not a command from Paul that is valid for all time; rather, it is the view of one author (not Paul) or one Christian group on how they would like to see women behave." It would be more indicative of Paul's thinking to look at other passages in which he suggests different and active roles for women.

The verses in the passage 1 Timothy 2:8-15 about the woman sinning first can be contrasted with the passage in Romans 5 in which Paul talks about Adam committing the first sin. There we have a contradiction within the teachings of Paul. "Furthermore, Christians are a new creation in which sin is overcome and there is no male or female" (Galations 3:28). We can compare 1 Timothy 2 and 2 Corinthians 11:3 which speak of Eve being deceived by the serpent. Paul wants the Corinthians to be holy but is afraid that they will be deceived, so he asks them not to be deceived like Eve, but instead to be obedient. This gives a totally different picture of the passage in Timothy where Eve is spoken of as having been deceived first.

Also, the part about being silent can be seen in a different light if we look at other passages that use the same original Greek word, such as in 1 Thessalonians 4:11. Even though the same Greek word is used here, it has been translated as the word 'quietly' instead of 'silently'. It is interesting to note that the passage in Thessalonians talks about men and they are to be quiet, but women are to be silent! These are all important considerations to take into account when reading this passage. Such a re-interpretation puts a totally different spin on 1 Timothy 2.

Identifying broader themes is another important way to provide women with positive structures for faith. Beverly Roberts Gaventa, also in the *Women's Bible Commentary*, outlines the central theme in the book of Romans to be that God acts with power to save all human beings, first the Jews, then also the Greeks through the faithfulness of Jesus Christ. Because this is God's doing by grace, nobody has the right to boast of their accomplishments.

## Same value in God's sight

God's impartiality is also an important theme in the book of Romans. God both judges and redeems each human being regardless of their wealth, power or status. All human beings have the same value in God's sight. This is an important theme for women; they are as valuable as men. Paul directly says so in Galations 3:28.

Another theme of Romans, according to Gaventa, is the universality of sin arising from human rebellion against God. She points out that this applies to women in either the sin of pride or the sin of low self-esteem.

The radical nature of God's grace in spite of human sin is another important theme that Paul emphasizes. God's grace is for all people and no one can earn it, including women. This is important to women who go overboard trying to be super woman, super mom and super wife. God's love is universal and irrevocable and irresistible.

Other themes in Paul's writings that can be important to women are the centrality of the cross, which is service. This is one aspect that men can be reminded of in terms of their wives! As well, husbands are to love their wives as Christ loved the church (Ephesians 5:25). Also, 1 Corinthians 12:14-31 uses the metaphor of the body and states that the whole body cannot function without all of the parts. This is an important theme for women.

In conclusion then, recalling the stories about women and re-interpreting passages that have been cast in a negative light for women, and identifying the broader biblical themes empowers women and encourages them to use their gifts in the church.

*Anne VanderHoek, a member of Inglewood Christian Reformed Church, is a part-time student at Newman Theological College in Edmonton. She has been working towards a Masters of Divinity degree for the past several years.*

***Anyone interested in contributing to this column is invited to contact Vicky Van Andel via email at vanandel@oanet.com or fax at 1-780-473-0970.***

# Mary Magdalene's story

*... continued from page 12*

When these fearful men opened the door, I ran in and announced — yes, announced is the right word, it was like I was proclaiming the gospel for the first time, and I guess that I was — "I have seen the Lord!" And as they looked at me with incredulous gazes, I said, "That's right, I have seen him. He is not dead, but has risen from the grave." And then I told them everything else that Jesus said to me.

*Dr. Brian Walsh is Christian Reformed Campus Minister at the University of Toronto and adjunct Professor of Theology at Wycliffe College, Toronto*

Parenting

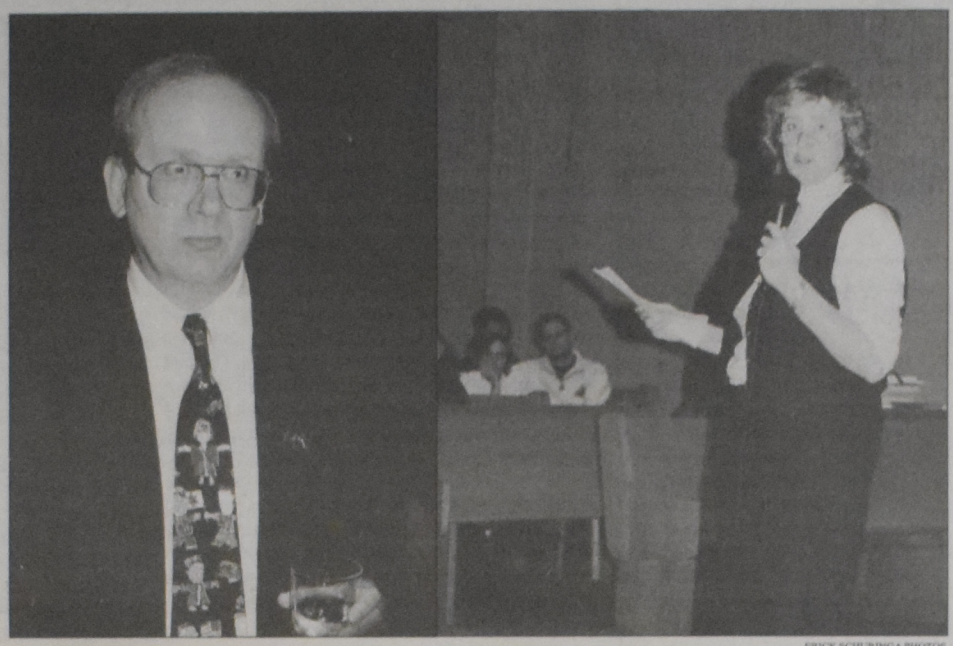
# Real discipline draws a real crowd

**Erick Schuringa**

How do you draw near capacity attendance at a church in the evening — on a Monday? Invite Ronald Morrish to speak on "real discipline" in parenting.

On Monday February 19, 2001 parents, educators, and youth leaders from the surrounding area gathered at Bethel Christian Reformed Church in Waterdown eager to learn. The evening was organized and advertised in connection with "Effective Parenting", a parenting course taught by Bethel member Trish Smith.

Morrish is a confidant, entertaining speaker with plenty of experience working with children in home and school. He has a book about each of those settings: *Secrets of Discipline* was published in 1997 and is a guide for parents, while the recently released *With All Due Respect* focuses on how to improve school discipline.



ERICK SCHURINGA PHOTOS

*Ronald Morrish (right) spoke on "real discipline" in parenting, at an event organized in connection with "Effective Parenting", a parenting course taught by Bethel member Trish Smith (left).*

## Clear-headed evaluation

His talk was challenging in that it called for a clear-headed evaluation of various "expert" theories. The session was also very practical as Morrish gave concrete examples of how he would deal with certain disciplinary goals. Afterward Morrish graciously heard many specific questions from listeners in an informal session at the front of the auditorium. The response and interest supported his opening thesis: "We all want respectful, responsible and co-operative children" but "more and more wonderful parents and teachers are struggling... because we keep getting pulled off track by every little trend."

***Morrish insists, "Discipline is not for when they misbehave; it's so they won't misbehave."***

Morrish outlined a history of discipline trends starting about 40 years ago. At that time discipline was all about getting a child to do exactly what was said by an adult. Methods of intimidation were used that included humiliation, straps and ridicule. At this point, Morrish gave his position on physical discipline. He differentiated between spanking as a deliberate attempt to inflict pain as a deterrent as opposed to prompts which were a physical add-on to a verbal cue. He favored the latter as a means of physically helping the child do what was instructed. As for spanking, Morrish cautioned that its use generally reflects more on how the adult's day has gone than its effectiveness as a disciplinary aid.

## The modeling approach

In reaction to intimidation comes the modeling approach. The basic assumption is that if you show a child what it means to be nice, at some point they will pick it up themselves and follow your example. With modeling comes permissiveness — seeing tantrums as a healthy expression of anger, assuming that saying "no" has negative consequences, and holding to the value that peace in your house is most important. Morrish expressed his opinion that all you get by not saying "no" to your children is people who cannot say "no" to themselves with respect to overspending, drug use, and all sorts of other dangerous behaviors.

## Rooted in 'disciple'

He clarified that it depends on how you use "no" and that depends upon your beliefs about discipline. If discipline is seen as a positive tool for teaching (rooted in the word "disciple") as opposed to a negative tool only used to punish, then saying "no" is tied to teaching proper behavior and not only curbing the improper. Most of us think in terms of discipline as reactive and pose our questions starting with "What do I do when...." But Morrish insists, "Discipline is not for when they misbehave; it's so they won't misbehave."

Another parenting/discipline trend is behavior modification. This theory is all about rewarding the good with praise or treats. The problem is that it teaches selfishness and undermines a sense of contribution to community. If children do things to receive rewards, they grow up to ask "What's in it for me?" Morrish holds as a value that you "don't go through a single day thinking it's just about yourself." An allowance, instead of being a reward, should be used as an opportunity to teach about handling money responsibly through giving, saving and spending.

## Negotiating choices

With the cultural emphasis on "rights" comes the disciplinary trend of behavior management. Along with rewards for good choices and the discouragement of poor choices, much time is spent negotiating or managing choices. The philosophy behind this is that the child has the right to choose and only needs guidance in managing those choices. The problem that arises is that children quickly learn how to play this game. They discover that they can be "empowered by immunity"; that is, by saying "I don't care" about the punishment or consequences, a child takes control of the negotiating parent.

Another way children can take control in this method is to turn the table on parents and say, "If you choose to make me do X, I will (as a consequence) do Y." The implication is that the child is saying, "Now you choose what consequences you are willing to live with."

## Three-pronged approach

In response to the variety of trends, most of which offer a single-track approach, Ronald Morrish suggests a three-pronged approach that builds toward responsible adult decision-making. They are, in short, 1) Train Compliance, 2) Teach Skills, and 3) Manage Choices. The first building block is: "*Train children to comply with limits, rules and adult directions*." Here Morrish distinguishes between habits and thinking responses. Basic activities like getting ready for bed need to be trained as habits. If they are not, they become "events". The way to do this is by "not overlooking the small stuff." Training is done with direct supervision of each small part of the process until it is firmly embedded in the habit pattern of the child. Once the pattern is established, a single cue will usually set the whole bed preparation process in motion.

***If children do things to receive rewards, they grow up to ask "What's in it for me?"***

The key in training is to use authority. Morrish recommends using a lowered voice as opposed to a louder one, being hands on and immediately present, and being brief and to the point in all explanation of what is expected. Long explanations of "why" any of this needs to be complied with is best saved for after the process is completed. Negotiating each part is a sure way to make each daily attempt at a process into a major event.

The second building block is: "*Teach children the skills for being responsible and cooperative.*" The pattern here is explain, demonstrate, have them try it, and correct any errors. Morrish encourages the use of "do-overs" as opposed to "time-outs". For discipline to stay positive, the goal of teaching must be kept in mind. A do-over says, "Try again so that you know how to do it better next time."

If a time- out is necessary, it is important to still make sure the teaching is completed after the time-out is over. Morrish used the term *extension* as opposed to *detention* to emphasize that in discipline the disciple learns when asked to correct mistakes in an extension of the lesson instead of simply being punished..

## Give children choices

The final building block is: "*Give children the choices they need to become independent.*" Managing choices still needs to be done, but not without training and teaching. A yardstick for determining a child's readiness for making choices in the community is if he can make those choices effectively at home. For example, Morrish points out that to have a driver's license one really ought to be able to handle rules, have respect for authority, have respect for the rights and needs of others, be able to handle tasks responsibly and be able to handle frustration. If these things cannot be done in the home, why would anyone expect them to happen behind the wheel of a car?

The illustrations and challenges of Ronald Morrish captured the imagination of his audience and connected with their experiences. Parenting is a hot topic. Morrish has made over 800 presentations to parents and teachers as well as 50 radio and television guest spots.

The presentation was not overtly Christian. This makes sense, considering the public perception of overt Christian teaching. However, the values and the use of the discipleship model show a biblical grounding for parenting that uses appropriate authority and prepares children to be responsible participants in community.

For additional information see: **www.realdiscipline .com**.

*Erick Schuringa is pastor of Bethel Christian Reformed Church in Waterdown, Ont.*

# *Christian college growth outstrips others in U.S.*

WASHINGTON, D.C. (EP) — Enrolment at Christian colleges and universities in the US is growing at six times the rate of secular institutions. According to the Council for Christian Colleges and Universities (CCCU), the latest enrolment at over 100 CCCU affiliate institutions grew by 24 per cent over a seven-year span. During that same period, enrolment at public institutions grew just four per cent.

# The Sun Makes All the Difference

**Linda Siebenga**

And when the sun spills its shining face
on our winter mountain sojourn
everything changes

instead of the sober sag of smoke-filled
clouds subduing the mountain valleys
all the grey in the world settling
smudging our perspective
through salted windshield
hiding the peaks of pine and spruce

a veil is lifted
our eyes are drawn upward
to glistening pinnacled heights
snow glowing peaks
pulled into focus
against the blue of heaven
defining glacial lines

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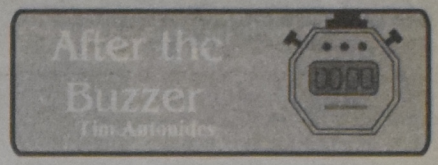
# 'Green Eggs and Ham'




Well, the Grizzlies are pretty much history. Out here, we gave it a shot at having a professional basketball team, but it didn't take. There've been many questions in Vancouver about what happened. The answer is a lot of things: poor corporate support, a lousy team record, mediocre promotion, and the fact that Vancouver is a small market. We don't have the numbers to make it happen.

None of this means to say that I particularly care. NBA basketball doesn't put my butt in the seat. The seven-game package that I bought a couple years ago was six games too many. The plot always seemed to be the same. They dribble down the court. The point guard passes it off to a forward who double dribbles and travels his way to the hoop for two points. The other team returns the favor. This continues until two minutes left in the last quarter when each team takes turns going up by one point and uses three or four seemingly endless time-outs in the process. The game ends with one team going up by three points and getting intentionally fouled, which amounts to about two minutes per foul shot.

### Never part of the community

This aside, what disappoints me most about the Grizzlies leaving town is that they never really became part of the community. For example, the Vancouver Sun came up with an idea to promote literacy and to raise funds to help literacy programs. The idea was that celebrities would take to the streets to sell special literacy editions of the paper with the funds going to help the programs. It meant having to stand on an assigned street corner at 7:00 a.m. for two hours. Several Grizzlie players were enlisted. They weren't amused. Even though arrangements were made to pick them up by limousine at their homes and take them to and from their street corner, they grumbled. As a group, they promised never to do it again.

Since that event during the team's first season, community involvement has been limited to a handful of token charity appearances. Almost all the players meet just the minimum requirements; their contracts state they have to show up to at least a couple events each year. They jump through the hoop and then go back to their apartment, doing who-knows-what with who-knows-how-much money.

One of the sports writers in the *Sun* did a little piece on the community involvement of the players on the Sacramento Kings. Players like Jon Barry and Vlade Divac attend events all around the city. They go to high schools and talk to kids about drugs; they help out at community shelters and soup kitchens. There's a real love in Sacramento for the Kings players. The people seem to matter to them and vice versa.

### Serving soup to homeless people

What a great thing when professional athletes become a part of the community. I can't help but put my cynicism aside when I hear about a millionaire rookie who puts on a grubby apron and serves soup to homeless people or a seven-foot tall centre who cuddles a kid in his lap and reads *Green Eggs and Ham.*

This may not be the true community of gift building that Paul describes, but it is a form of selfless, generous love. Professional athletes are peppered with so much hype and extravagance. When they can get past some of that stuff and show a real, sincere connection with the community in which they play, that's a beautiful thing.

Vancouver could have used it.

*Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.*

# Christian school opens in land of Medes and Persians

NORTHERN IRAQ — February 10 marked the opening of the Classical School of the Medes in northern Iraq, the only Christian-based school among a predominately Muslim population.

The regional Ministry of Education and other government officials attended the inauguration. The school is operated by the National Protestant Evangelical Church of Kurdistan (NPEC), the only officially recognized evangelical church in the land of the ancient Medes and Persians. Partners International has provided assistance to the NPEC for the school.

The opening of the school is significant because even though some Muslims oppose Christian work, the regional government itself donated the land for the school because of the desperate need for quality education. Two other pieces of land have been donated in other cities for schools that are slated to open in September.

### Spirit of excellence

NPEC leader Yousif Matty said, "During the Gulf War, many educators immigrated to the West, leaving the school system in deplorable condition. We seek to offer a school with a spirit of excellence and quality teaching."

Matty added that many of the 60 students are children of the most prominent leaders and doctors in the nation. English is used in the school, which is an advantage because most higher education textbooks are in English.

The NPEC is a locally-led evangelical ministry that serves the Kurds of northern Iraq. NPEC, with help from Partners International, serves the community through medical clinics, public service radio, and churches where believers may worship together.

*Editor's Note: Northern Iraq is under the protection of the "No Fly Zone" and is, therefore, a separately-governed entity from the rest of Saddam Hussein's Iraq.*

For more information, see Partners International at: **www.partnersintl.org.**

## News Comment

### Nose for News

Bert Hielema

**SPIES. IT REMINDS ME OF** a child's guessing game: I spy with my little eye something that's... red. So does the FBI: one of their long-time agents, about to retire in a few weeks, was caught red-handed, spying for Russia. There is more to this Hanssen guy than the ordinary eye can spy. This man is a classic spook. Not even his wife had a clue to his shadowy side. The bags of money and diamonds he received certainly did not show up in glamorous cars, a big new house or amorous liaisons. I think his six kids were the reason: at $100,000 apiece to properly educate, this is more than a secret agent can earn by honest means. Call it family values.

Another guess: for this man it was a game. He was bored. It was, however, a game with deadly consequences: two exposed double agents were executed. But that's the risk you take when you play Russian roulette. After all, his life, too, was in danger — all part of the thrill for this quiet family man, the ideal spy.

In spite of the occasional bump, state-sanctioned snooping is still a growth industry. Remember: CSIS Wants You ( for the uninitiated, CSIS means Canadian Security and Intelligence Service, combining FBI and CIA under one leaking roof). But with loyalty waning — thanks to globalization — and money giving instant celebrity status, greed alone seems to be sufficient reason for high treason, and ensures that moles, like the poor, will always be with us.

**ESPIONAGE IS ON THE** rise; in our interconnected world, where all companies sell everything everywhere, information, even the most sensitive, is readily available. The stuff spies dig up is often openly accessible on the web. So I suspect that these cloak and dagger folk fabricate intelligence. In 1989, when the U.S.S.R. collapsed, underground operators still told their bosses that the Soviet threat was real: plain nonsense, of course.

Today paranoia reigns. The Romans once said: Si vis pacem, para bellum: if you want peace, prepare for war. More fitting now is: Si vis pacem, paranoia. Russia fears that the U.S. is about to destabilize Russia. The U.S. fears that Saddam will poison us all. Inside Russia, paranoia comes from Putin himself, who, as a one-time secret agent, is now surrounded by former KGB buddies. Fear is rampant within the Russian and the US military. For the undercover crowd, there is no job unless there is someone to spy on, so they foster fear.

**THE U.S. FEARS NORTH** Korean rockets and wants a New Missile Defense. Russia fears that NATO, dominated by Washington, is expanding east to threaten its frontiers. It also fears technological inferiority and has expanded its political, military and scientific-technological intelligence. Its Foreign Intelligence Service tries to ferret out American security plans. Its Military Intelligence aims to discover US strategic nuclear capabilities and planned military actions abroad. Through electronic and technical means, including satellites, its Federal Agency on Government Communications and Information is engaged in industrial espionage. Russia's economy may be in a mess, but not its Secret Services, witness the recent discoveries.

Hanssen had free access to the most secret information for 15 years before a Russian turncoat exposed him. Without another betrayer, he would have left with a golden handshake and speeches of a job well-done. What baffles me is that an FBI man had easy entry to files not at all part of the agency's field, because the CIA and the FBI have totally different mandates: the CIA does the offensive intelligence, with secret agents abroad — sneaking into the Kremlin and Saddam's palaces — and the FBI has a defensive role, detecting acts of domestic terrorism. Yet, our man Hanssen had full access to CIA secrets.

Here is the bigger puzzle. The Soviets bought the crown jewels of U.S. Intelligence in the CIA through Aldrich Ames, caught eight years ago. Since 1985, Hanssen has been passing along all the FBI secrets; yet, the Soviet Union is still collapsing and its military is hardly able to deal with the Chechen rebels. In spite of the billions wasted by both countries on espionage, the U.S.A. went on to enjoy a decade of extraordinary prosperity and geopolitical influence. It seems to me that penetrating the other's intelligence apparatus really doesn't matter all that much. It could quite well be that the game played by foxy moles or mole-like foxes matters mainly to their counterparts, without much consequence for the rest of us.

**MUCH MORE DANGEROUS** to our lives than the occasional single spy-turned-double, is the development in the food industry which touches every one of us. Margaret Thatcher ruthlessly cut the public payroll, firing meat inspectors and veterinarians. She was penny wise but pound foolish, for this gave Mad Cow Disease a chance to develop. Her reasoning was that the industry could regulate itself and that the owners of meat packing plants and slaughterhouses were basically honest people, who would act responsibly. When they noticed irregularities, they would report these to the overburdened inspectors, who used to physically examine carcasses but now only had time to scrutinize company paper work and test results.

I admit: physical inspections are not all that effective: only microscopic examination will show e-coli bacteria, responsible for numerous deaths. Now only one in 22,000 chickens and one in 300 beef carcasses are tested each week for the e-coli. Not nearly enough, and here is where a recent book sheds new light on an old matter.

***FAST FOOD NATION*** **BY** Eric Schlosser devotes one chapter to the spreading of contaminants. This health problem begins in feedlots, where sanitary conditions can be compared to the crowded European cities in the Middle Ages, when people dumped their chamber pots out of the windows, raw sewage ran in the streets and epidemics were rampant. Now beef cattle live in similar conditions, often packed into crowded feedlots, unable to move, standing in pools of manure. These same unhealthy circumstances are continued in slaughter houses, where the hides are pulled off by machine, and chunks of dirt and manure can fall into the meat. When stomachs and intestines are pulled out of cattle by hand, the contents of the digestive system, complete with the ever-present e-coli, may spill everywhere. Knives are supposed to be cleaned and disinfected every few minutes, but workers in a relentless line tend to forget this. I am not sure whether I believe this — it is certainly not the case in our kitchen — but this book says that a series of tests conducted by Charles Gerbam, a microbiologist at the University of Arizona, discovered far more fecal bacteria in the average kitchen sink than on the average toilet seat. Said this man: "You'd be better off eating a carrot stick that fell in your toilet than one that fell in your sink." The result is that millions of pounds of meat contaminated with feces, vomit, bacteria are packed and shipped to supermarkets.

Dr. Patricia Griffin, one of the Atlanta based Center for Disease Control's leading experts on e-coli, believes that food-safety classes should be mandatory for fast-food workers. Suffice it to say, it does not take a CIA undercover agent to detect that all is not well in our food industry. We now eat as many as 30 per cent of all meals in fast-food outlets, where fatty fare and sugary soft drinks form the standard menu. We now have severely obese children age 6- 10 dying from heart attacks caused by their weight. We now have money-starved schools allowing advertising for fast food for which we spend more than on education, personal computers, computer software and new cars combined.

**MEAT. MEAT. OFTEN** our main staple. But in the supermarkets butchers are on the way out. Small butcher shops have long gone. Too expensive. Food has to be cheap, so it must be prepared centrally, where low-paid unskilled labor can be exploited.

However, cheap comes at a very high price. Our food production is deeply flawed, flawed with salmonella, BSE, e- coli, swine fever, infectious anaemia in farmed salmon, and now foot and mouth for the first time in 20 years. The root cause is the same everywhere: cheap food at a high price, the price of bankrupt family farms, the price of individual health, the price of environmental degradation, where refrigerated trucks cause double pollution.

When will corporations learn that the environment must be part of the equation, that the air we breathe and the global warming (now an established fact) is mostly caused by corporate blindness to our sins of emission? (A good sermon title.)

Bigger is better? Baloney. Rather than centralize, which always means more transportation, more energy use, we need to decentralize, go small, stay local. The money we save now will come to haunt us with compound interest next year, the next decade, the next generation.

**OUR ATTITUDE HAS TO** change. Henri Beston, an American naturalist, in his book *The Outermost House*, writes: "We need another and a wiser and perhaps a more mystical concept of animals." He points out that animals have extended senses that we have lost and hear voices that we are deaf to. Says he: "They are not brethren ( this was written in 1928); they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendor and travail of the earth."

Here is something radical — even for me. How about a new attitude toward animals, which regards them as fellow creatures, worthy of our respect and care; rather than exploit them for our benefit, treat them with charity and kindness. We now see a continuous degradation of not only their lives, but also of our own existence, because in the long run, we are what we eat.

***Bert Hielema has been a vegetarian for more than 20 years and thrives on vegetables, fruits and whole grains.***

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# Classifieds

## Classified Rates

**As of May 1999:**
Note: 7% GST will be added to all prices listed below.

**DEADLINE FOR SUBMISSION**
*Christian Courier* is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.

**RATES**
All personal and family announcements: $16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum $18.20 pci + GST, depending on design and frequency.

**PHOTOS**
There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

**PERSONAL ADS**
*Christian Courier* would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 pci per insertion. All correspondence is immediately forwarded unopened.

**NEWLYWEDS & NEW PARENTS**
We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

**SUBMITTING YOUR AD**
mail: *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
fax: 905-682-8313
email: ccadpromo@aol.com

**OTHER INFORMATION**
a) *Christian Courier* reserves the right to print classifieds using our usual format. And editing style.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

## Birth

**DAVIS (nee Dryfhout):**
Chris and Liza are thankful to God for the safe arrival of their first child
**Joshua Richard**
born at the William Osler Health Center on February 17, 2001, weighing 8 lbs, 5 oz. Proud first-time grandparents are Jim and Sharon Davis-Payton of Hamilton, second time grandparents Tony and Connie Dryfhout of Brampton and Lynn Davis of Walkerton.
Proud great-grandparents are Mr. & Mrs. William Katerberg of Drayton, Ont., Mr. & Mrs. Harry Bovenberg of Brampton, Ont., Mrs. Maxine Payton of Galesburg, Illinois and Mr. William Davis of Kenora, Ont.
Address: 37 Market St., Georgetown, ON L7G 3B9

## Birth

**VANDEBURGT-DEVUYST**
The parents of Ian and Sharon Vandeburgt-DeVuyst are thrilled to announce the birth of
**Mary Liana**
on February 5, 2001.
New sibling to Arden and loved granddaughter to Herman & Betty Vandeburgt and Anne DeVuyst plus many excited aunts, uncles and cousins.
WE ARE ALL EXCITED ABOUT YOUR ARRIVAL, LITTLE ONE!
May the Lord help you grow to love and serve Him.
Address: 3012 27 St SW, Calgary, AB T3E 2G7

## Birthday

March 22, 1911
"We will begin and we will build; for the God of Heaven, whose servants we are, will enable us to accomplish our aim;" (Neh.2:20a)
**"HAPPY 90th"**
Dad, Grandpa and Great-Grandpa
**JOHN VERBURG**
9172 Talbot Trail, RR 1,
Blenheim, ON N0P 1A0
519-676-0472
ehofland@mnsi.net

## Anniversary

1951 March 20 2001
Lioessens, Fr. Smithers, B.C.
"And you will be a blessing."
(Genesis 12:2b)
With thankfulness to the Lord, we are pleased to announce the 50th wedding anniversary of our parents and grandparents
**JOHN and MARGARET BANDSTRA**
**(nee MULDER)**
May the Lord continue to bless you with health and strength.
We love you, Dad and Mom, Pake and Oma. You are a blessing to us!
John & Bev Bandstra — Delta, B.C.
John & Jessica, Aaron, Irene, Colin
Teena & Ross Nicolai — Telkwa, B.C.
David, Rachel, Derek, Jolene, Lana
Ann & Gary te Raa — Smithers, B.C.
Clayton, Leah, Kelly
Dorothy & Alan Koopmans — Telkwa, B.C.
Travis, Kara, Arlyn, Rhonda
Sid & Sharon Bandstra — Terrace, B.C.
Daryl, Kevin, Jason
Glenda & Bob Posthuma — Smithers, B.C.
Christopher, Corey, Danielle
Irene & Dan Schat — Smithers, B.C.
Ellen, Emily, Joel
Christina & Tim Binnema — Surrey, B.C.
Darren, Justine, Jacob, Liam
Open House: Saturday, March 24, 2001, from 2 - 4 p.m. at the Aspen Motor Inn, Smithers, B.C. Best wishes only.
Home address: PO Box 2299, Smithers, BC V0J 2N0
jbandstra@bvl.net

## For Rent

**For Rent: Adult, nearly new bungalow condominium, in Grimsby,** near Shalom Manor. Bright, spacious end unit, air conditioned. Garage door opener, 4 appliances. Ideal for seniors. Available after May 1, 2001. No pets, no smoking. **905-945-8573.**

## Anniversaries

*Congratulations to Aalt & Mina Van Bokhorst on their 50th wedding anniversary.*

1951 March 15 2001
With joy and thankfulness to the Lord, we hope to celebrate the 50th wedding anniversary of Dad and Mom, Opa and Oma
**AALT and MINA VAN BOKHORST**
We pray that God will continue to bless and guide you.
With love from your family:
Grace & Hub Stapper
Benjamin & Christina, Julie, Daniel
Evelyn & Gordon Dykstra
Sheila, Mark, Allan, Sarah
Ault & Hetty Van Bokhorst
Krista, Faith
Maryke & Jim Dykstra
Kevin, Steven, David
Mary & Jeff Ritskes
Angela, Laurie, Andrew
Gerald & Janet Van Bokhorst
Michelle, Lesa
Tim & Loreena Van Bokhorst
Kaleigh, Kyle
We invite family and friends to celebrate with us at an Open House on March 24, from 2 - 4:30 p.m. D.V., at Trinity Bible Church (next door to Mom and Dad's).
Address: RR 2, Osgoode, ON K0A 2W0

1951 April 8 2001
With gratefulness we are looking forward to celebrating the 50th anniversary of our parents and grandparents
**DERK and RENSKE BOSCH**
May the Lord continue to keep them in His care.
"...yet it did not fall, because it had its foundation on the rock." (Matt.7:25b)
Best wishes from:
John & Corinne Bosch — Beamsville, Ont.
Erin, Crystal, Laura
Pete & Sylvia Meindersma — Binbrook, Ont.
Renee, Monique, Paula
Richard Bosch and Judy Holtvluwer — Hamilton, Ont.
Robert & Joanne Bosch — Fruitland, Ont.
Dereck, Corey
Address: 57 Elm Tree Rd. W, Grimsby, ON L3M 4E7

Utrecht, the Neth. Hamilton, Ont.
1946 April 4 2001
"May they sing of the ways of the Lord, for the glory of the Lord is great!" (Ps.138:5)
With thanksgiving and praise to God we wish to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents
**OEGE and ADRIE BOUMA**
**(nee van der Kuylen)**
May the Lord continue to bless you and keep you in His loving care.
We look forward to celebrating this special occasion at our family reunion this summer.
With all our love:
Elaine & Leo Smit — Langley, B.C.
Kristin & Rick Klein (Bronwyn, Nathaniel), Len, Danielle, Matthew
Tony & Ann Bouma — Calgary, Alta.
Peter & Lori, Brian, Diana, Jaclyn, Monique, Mariesa
Arie & Grace Bouma — Hamilton, Ont.
Nathalie, Simon
Address of the anniversary couple: 216-337 Stone Church Rd E, Hamilton, ON L9B 1B1

Nieuwelande Hymers
the Neth. Ontario
1951 March 21 2001
"The Lord will watch over your coming and going both now and forevermore." (Ps.121:8)
We thank the Lord for his faithfulness as we celebrate the 50th anniversary of the marriage of our parents
**ROELOF and META BUITENHUIS**
Rudy & Aria Buitenhuis — Hymers
Alex, Micheal, Timothy, Neil
Rick & Pam Buitenhuis — Thunder Bay
Jason, Wendy, Ashley, Jocelyn
Fred Buitenhuis — Hymers
Address: 1468 Hwy 588, RR 1, Kakabeka Falls, ON P0T 1W0

1956 March 24 2001
"There are three things that last: faith, hope and love; and the greatest of these is love." (1 Cor.13:13)
**EVERT and FAY FLEDDERUS**
**(nee VELTMAN)**
With grateful hearts we give thanks to our Lord and Saviour for blessing our parents and grandparents with 45 years of marriage. We, as a family, pray that God will continue to guide and bless them in the time to come.
With love from their children and grandchildren:
William & Nelly Fledderus
Evert, Cornelia, Carolyn, Albert
Alan & Linda Fledderus
Patrick, Tracy
Jeff & Tina Fledderus
Ian, Elliott
Lisa & Owen Greydanus
Maryann, Mitchell, Michelle, David
Harold & Catharine Fledderus
Zachary, Cassandra, Natasha
Address: RR 3, Brighton, ON K0K 1H0

## Job Opportunity

**Wanted: Live-in homecare worker** to care for elderly woman. Position on beautiful **Vancouver Island.** Several Reformed churches close by. Applicant must have experience dealing with mild dementia/Alzheimers. Must be fluent in Dutch. Committed Christians only, please. Please reply to: **PO Box 800, Duncan, BC V9L 3Y1 or phone 250-743-9309.**

***"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High..."***
With gratitude to God, the children, grandchildren and great-grandchildren of
**KLAAS and JITSKE KNOOPS**
rejoice in God's faithfulness to their parents as they celebrate their 55th wedding anniversary on March 21, 2001.
***"...the Lord is upright: he is my rock, and there is no unrighteousness in him."*** **(Psalm 92)**
Irene Payne, Wendy & Paul Saunders and family, Judy & Lee Hardy and family, Doro & Arend Bakker and family, Elsje Zwart & Rich Klajnscek and family, Sanneke & John Kok and family.
***"...if your Presence does not go with us, do not send us up from here."***
**(Exodus 33:15)**
Mr. and Mrs. K. Knoops
15 Elden St., Unit C10, Box 40
Virgil, ON L0S 1T0

Hoogeveen Thunder Bay
the Neth. Ontario
1951 April 10 2001
With thankfulness to our Lord, we hope to celebrate the 50th anniversary of our parents and Opa and Oma
**JOHN and LAMMIE STAAL**
**(nee POST)**
May the Lord continue to bless and keep them in His loving care, is the wish of:
Arthur & Ina Staal — Thunder Bay, Ont.
Trudy & Pete Kuipers — Bentley, Alta.
Gary & Daune Staal — Thunder Bay, Ont.
Henry & Linda Staal — Thunder Bay, Ont.
Norman & Karen Staal — Thunder Bay, Ont.
along with 22 grandchildren and one great-grandchild.
Home address: RR 6, Thunder Bay, ON P7C 5N5
807-939-1511

## Obituaries

*Safe in the arms of Jesus.*
On Sunday, Feb 25, 2001 our heavenly Father called home his child
**BARB (BAUKJE) HOFING**
**(nee HOITSMA)**
after a short illness at the age of 77 years.
We mourn, but not without hope.
Loving and beloved wife of William Hofing for 57 years.
Her children:
Bill (deceased) & Diane (deceased)
Jim — Georgetown, Ont.
Clarence & Ellen — Orangeville, Ont.
Chris & Colleen — Georgetown, Ont.
John & Lori — Georgetown, Ont.
Pete & Mary-Ann — Caledon East, Ont.
Ben & Cheryl — Beeton , Ont.
Elly & Gerben — Glen Williams, Ont.
Terry & Fran — Bramalea, Ont.
28 grandchildren and 8 great-grandchildren.
She was a devoted wife, mother, mother-in-law, grandmother and great-grandmother and a loving sister.
Funeral service was held at the Georgetown CRC on Wednesday, Feb. 28, Pastor Mark Verbruggen officiating.
Correspondence address:
Mr. Wm. Hofing, 63 McIntyre Cres., Georgetown, ON L7G 1N5

# Classifieds

## Obituary

Drachten, Fr. Smithers
The Neth. B.C.
January 31, 1931 - February 10, 2001
"Be still and know that I am God."
(Psalm 46:10)

The Lord called to eternal glory our much loved husband, father and grandfather

**JACK REITSMA**

He is lovingly remembered by his dear wife and best friend, Shirley Reitsma-Beerda.
Father and grandfather of:
Fred & Teresa Reitsma -- Smithers, B.C.
Renee, Sonia, Trevor, Christiana
Leona & Delmont McEwen -- Smithers, B.C.
Shane & Leanna, Tanya, Jesse (✞), Jennifer, Kimberly, Leanne
Ray Reitsma -- Telkwa, B.C.
Sarah
Judy & Michel Letain -- Ste. Rose, M.B.
Tyler, Kara
Leroy Reitsma & Heather Marren-Reitsma -- Houston, B.C.
Dolores & Doug VandenBoogaard -- Edmonton, Alta.
Chelsea
Correspondence address:
Shirley Reitsma, Box 145,
Smithers, BC V0J 2N0

## Teachers

**ALLISTON, ONT.:**
The **Alliston Community Christian School** has two potential openings for the primary/junior divisions for September, 2001.

- **JK/SK teacher (60%, possibly more)**
- **Grade 3/4 teacher (100%)**

Assets would include strengths in the area of **Art, French and Computers.**
Alliston Community Christian School is an interdenominational school located in a rural community, approximately one hour north of Toronto, Ontario. ACCS has recently experienced tremendous growth in programming and enrolment.
Our team of parents, staff and students are in the midst of developing a strategic plan in order to keep up with the rapid growth of this community.
Please submit immediately a covering letter, resume and statement of faith to:

**Garry Zondervan, Principal**
**Alliston Community Christian School**
**4428 Adjala Tecumseth Townline, RR 4, Alliston, ON L9R 1V4**

If you require more information, please call **705-434-ACCS (2227)** or fax **705-435-0126**

**WOODSTOCK, ONT.:**
**John Knox Christian School** in Woodstock, Ontario, invites applications for **possible openings** at the primary and intermediate levels. Our most immediate needs are **Music (Band) and French.**
Applicants wishing to join a dynamic team of committed Christian teachers are urged to send their resume to:

**William Barneveld, Principal**
**John Knox Christian School**
**PO Box 243, Woodstock, ON N4S 7W8**

## Teachers

**TABER, ALTA.:**
**Taber Christian School:**
**Teaching Principal**
We are seeking a leader with a commitment to Jesus Christ for an interdenominational K-9 school with an enrolment of 130 students, **beginning September 2001.** Applicants should have a commitment for a reformed world life-view of Christian education and have administrative and team building abilities. If you would like to join our three-campus society in providing high-quality Christian education, please reply to:

**Mr. David O'Dell, 4809 60 Ave., Taber, AB T1G 1E9**
**or e-mail the Principal Search Committee: dodell@ta.monarch.net**

**TORONTO, ONT.:**
**Willowdale Christian School.**
A school desiring to continue in the Reformed tradition invites applications for definite **Primary and Junior** teaching positions effective September 2001. Candidates with a CSTC will be given preference. **French and Physical Education** expertise will also be appreciated. Please send resumes including a statement of philosophy of education to:

**Ms Mary Jansen, Principal**
**Willowdale Christian School**
**60 Hilda Ave., North York, ON M2M 1V5**
**Phone: 416-222-1711**
**Fax: 416-222-1939**

**COBOURG, ONT.:**
**Northumberland Christian School** has several **possible openings** for teachers for the 2001/2002 school year. Qualified persons for the **Primary/Junior levels** are invited to apply. Please send package including a cover letter, C.V., references and pastoral letter to:

**Northumberland Christian School**
**8861 Danforth Rd., RR 5**
**Cobourg, ON K9A 1M6**
**e-mail: ncss@on.aibn.com**
**Phone: 905-372-8766**
**(no faxes please, however, e-mail with attachment is acceptable).**

**LONDON, ONT.:**
**Faith Community Christian School** is seeking the following for the school year, starting
September 4, 2001:

- **kindergarten teacher** (3 days)
- **junior teacher** (full time)
- **intermediate teacher** (part time)

All candidates must hold a valid Teacher's Certificate, be able to provide an integrated curriculum from the Ontario Ministry of Education combined with the Christian perspective.
The following would be an asset:
**a Christian education certificate; music/sports training; special education skills.**
Applications should include their statement of faith, curriculum vitae, educational philosophy, transcripts and names of three references.
Please submit applications to:

**Faith Community Christian School**
**Attn: Joseph Kadlecik, M. Ed., Principal**
**7 Howard Ave., London, ON N6P 1B3**
**Fax: 519-652-1296 or e-mail us at: info@fccs.on.ca**
**Visit our new website at www.fccs.on.ca**

**JARVIS, ONT.;**
**Jarvis District Christian School** invites applications for a **definite Grade 8 opening** and **possible teaching positions** at various grade levels for the 2001-2002 school year. Some rotation takes place in Grades 6, 7 and 8.
JDCS is located in a small town, approximately 40 km south of Hamilton. We have a total staff of eleven, (including two part-time), as well as a current enrolment of 191 pupils.
Please send your inquiries, letters of application, resume, a brief statement of philosophy of Christian education ans other related information to:

**Garry Glasbergen, Principal**
**Jarvis District Christian School**
**PO Box 520, Jarvis, ON N0A 1J0**
**School phone: 519-587-4444,**
**school fax: 519-587-2985;**
**home: 905-765-7919**
**e-mail: jdcs@kwic.com**

**CENTENNIAL CHRISTIAN SCHOOL**
**TERRACE, B.C.**
**TEACHING POSITIONS OPEN**

Centennial Christian School invites applications for:

- a French teaching position, which involves teaching French at the Grade 7-12 level
- a Band 6-12 position
- a Primary (Grades 1-3) teaching position
- other possible openings in Kindergarten through Grade 12

Centennial Christian School is located in the beautiful Pacific Northwest area of British Columbia. Centennial Christian School is an inter-denominational school with a teaching staff of 17 and a support staff of 13, and presently offers Christian education to 236 students in Kindergarten - Grade 11. Grade 12 is being added in September 2001.
Please contact the principal or vice principal for further details and send letter of application, resume and other information to:

**Centennial Christian School**
**Curtis Tuininga - Principal**
**Edgar Veldman - Vice Principal**
**3608 Sparks Street**
**Terrace, BC V8G 2V6**
**Phone: 250-635-6173**
**Fax: 250-635-9385**
**E-mail: ccs@telus.net**

**OPENINGS AT ABBOTSFORD CHRISTIAN SCHOOL**
Abbotsford Christian School, a multi-denominational school system serving over 1000 students at 3 campuses, is inviting applications for a number of definite and possible openings:

- **Elementary classroom teachers** (K -7). Expertise in athletics would be an asset
- **Secondary teachers** in **Humanities, CAPP, Bible, Girls P.E., Math, Art**
- **Special Education** teacher or coordinator

**For more information contact one of the principals:**

| Berta den Haan, Principal | Dave Loewen, Principal | Ed Noot, Principal |
|---|---|---|
| Heritage Campus (K-7) | Clayburn Hill Campus (K-7) | Seconday Campus |
| 2884 Mission Hwy. | 3939 Old Clayburn Rd. | 35011 Old Clayburn Rd. |
| Abbotsford, BC V2S 3Y2 | Abbotsford, BC V3G 1J9 | Abbotsford, BC V2S 7L7 |
| Ph: 604-850-5342 | Ph: 604-850-2694 | Ph: 604-850-5342 |
| Fax: 604-859-9995 | Fax: 604-850-7075 | Fax: 604-859-2240 |
| bdenhaan@uniserve.com | dloewen@uniserve.com | enoot@uniserve.com |

## Events

**50th ANNIVERSARY**
**WALLACEBURG C.R.C.**
"The Lord has done great things for us and we are filled with joy."
(Psalm 126:3)
All former pastors and members are invited to help us celebrate on **July 7 and 8, 2001.** Saturday social time starts at 4 p.m. and a catered supper will be served at 6 p.m., followed by a program at 7:30 p.m. Sunday we will worship at 10 a.m. praising God for His faithfulness, Please RSVP **by June 7 to Bert Vandendool at 519-892-3569** or e-mail to Joyce Dykema: **jwdykema@kent.net**

## Personal

Widower in his 60s, south Ontario, would like to come in contact with a fun-loving Christian lady. Please send letters to: **File #2715, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

## Job Opportunities

**YOUTH PASTOR**
**(Part-time 50%)**
**Woodstock CRC, Ontario,** is searching for a Youth Pastor part time.
Please contact **Barend Bonvanie, 303 Macdonald Dr., Woodstock, ON N4S 1E8 for a job description.**
**Phone 519-421-3732**

**Springdale Christian Reformed Church** is seeking a
**YOUTH DIRECTOR**
to work together with youth leaders in ministering to teenagers and young adults. Our goal is to develop a relational ministry to equip youth to follow Christ. Please forward resume to:

**jdepeuter@on.aibn.com**
**or fax 905-775-3667**

**Home Sweet Classifieds!**

## Job Opportunity

**Hope House is a safe, Christ centred home** where girls aged 7 – 13 will find nurturing and compassionate care in a long-term residence. We are currently seeking either **a mature Christian woman or a mature Christian couple to fill our permanent live-in position at the home.** This position will be of interest to those who enjoy creating a nurturing environment, and have had experience facilitating the healing and growth of young girls. Leadership and organizational skills are required.
Applicants who fulfill the necessary requirements will be contacted by our Board with further details and information. Please forward cover letter and resume to:

**Hope House**
**c/o Chartwell Baptist Church**
**228 Chartwell Road**
**Oakville, ON L6J 3Z8**
**Phone: 905-569-7776 ext. 35**
**Fax: 905-842-5776**

## Pastor Wanted

- A relevant, dynamic, biblical preacher,
- A heart for the unchurched and our youth,
- A commitment to small group ministry,
- A motivating leader with vision.

These are the qualities we are looking for in our next

**SENIOR PASTOR**

who will guide us as we minister to each other and our neighbours in the growing, multi-ethnic city of Mississauga.
If you are interested in knowing more submit a query letter to:

**Pastoral Search Team**
**Clarkson Christian Reformed Church**
**1880 Lakeshore Road West**
**Mississauga, Ontario L5J 1J7**

# Classifieds

## Teachers

**WOODBRIDGE, ONT.:**
**Toronto District Christian High School** invites teacher applicants for the following positions:
- Woodworking
- Biology/Math
- Physics/Chemistry
- Male Guidance
- Physical Education
- Computers

Please mail to:
**Ren Siebenga, c/o TDCH,**
**377 Woodbridge Ave.,**
**Woodbridge, ON L4L 2V7**
or e-mail: **rsiebeng@tdchristian.on.ca**

**VERNON, B.C.:**
**Vernon Christian School** is a parent-operated school, serving a diverse Christian community in the sunny Okanagan Valley. Recently we have witnessed a substantial growth in enrollment, directly opposite to the decline that other schools in Vernon are experiencing. We are, God willing, looking to add a **Grade 10 program** in the fall of 2002. To that end we will be hiring a **full time teacher in the fall of 2001**. In addition to a teaching assignment he/she will be asked to give leadership in **developing and growing a Grade 10 program** for 2002.
We are looking for a person who is excited about taking on this challenge. He/she should be a hard-working, self-starter with experience at the **middle and/or secondary school level.** The successful applicant will have strength in the areas of **Math/ Sciences and Computers**. Coaching skills would be an asset as well.
We may also have openings in **Middle School French teacher and a primary teacher.**
Send resumes to:
**Mr. Larry Simpson, Principal**
**Vernon Christian School**
**6890 Pleasant Valley Rd.,**
**Vernon, BC V1B 3R5**
**Phone: 250-545-7345**
**Fax: 250-545-0254**
**E-mail: vcs@mindlink.bc.ca**

## Church Position

**Faith Community Church** is looking for **A PASTOR**
to join us in the rural community of **Milford, Nova Scotia, Canada.** We are prayerfully seeking the pastor God has chosen to work with us in our growing ministry. Our church profile is available through the denominational Pastor-Church Relations office. A full information package is available from the Search Committee.
Please contact:
**Mr. Winston Bokma, chairperson;**
**902-758-2246, RR # 1 Shubenacadie, N.S. B0N 2H0**
or: **Joanne Hankinson, secretary;**
**902-883-8725, PO Box 64 Lantz, N.S. B0N 1R0 E-mail:**
**dj.hankinson@ ns.sympatico.ca**

## Miscellaneous

**MEADOW VALLEY HOUSE**
**Seniors Residence, Dundas,Ont.**
- 24 hr. assisted daily living care
-meals, laundry service provided
- English & Dutch spoken

**For more info, call 905-627-1108**

## Events

**THE LIBERATION CHOIR IS PROUD TO PRESENT THE FOLLOWING CONCERTS:**

**Saturday, March 24, 2001 8:00p.m.**
St.George's Anglican Church - 99 Woolwich St., GUELPH
Conductor: Willem Van Suijdam, Accompanist: Martin Mans,
Solist: Colleen Greidanus

**Friday, March 30, 2001 8:00p.m.**
Ebenezer Can. Ref. Church - 607 Dynes Road, BURLINGTON
Conductor: Willem Van Suijdam, Accompanist: Ian Sadler,
Soloist: Colleen Greidanus

**Saturday, March 31, 2001 8:00p.m.**
Second Chr. Ref. Church - 444 Steeles Ave. W., BRAMPTON
Conductor: Willem Van Suijdam, Accompanist: Ian Sadler,
Soloist: Colleen Greidanus

**Saturday, April 7,2001 7:30p.m.**
Ebenezer Chr. Ref. Church - 18 Fourth Ave., TRENTON
Conductor: Willem Van Suijdam, Accompanist: Ian Sadler,
Soloist: Colleen Greidanus

**Saturday, June 2, 2001 8:00p.m.**
Grace Anglican Church - 15 Albion St., BRANTFORD
Conductor: Willem Van Suijdam, Accompanist: Ian Sadler
Soloist: Monica Ling Lin

**Tickets $10**
**For more information call: Grace Kalverda at 905-457-2348**

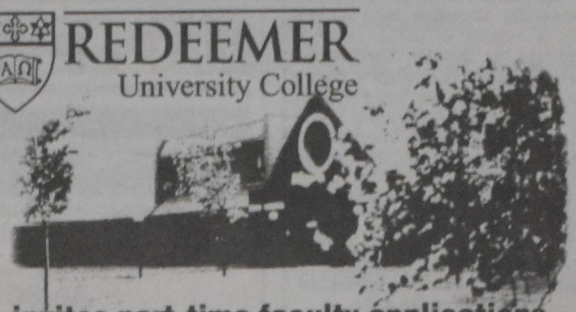
## Festival Of Praise Concert

**8 Christian Men's Choirs from Ontario**
Saturday, April 21 - 7:30 p.m
*Living Arts Centre - Mississauga*
4141 Living Arts Drive at Square One
**Featuring 8 Choirs - 330 voices**
With special guest organist Christopher Dawes
and **The Trillium Brass**
**Tickets $ 10.00 and $15.00**
**From the Living Arts Centre Box Office,**
**905-306-6000 or toll free 1-888-805-8888**
**presented by:**
**The Choraliers Christian Male Chorus of Brampton**
FREE PARKING

Students
of
**London District Christian Secondary School**
present
**THE HOUND OF THE BASKERVILLES**
By Sir Conan Doyle
Directed by Frances Patry
**March 29, 30, 31, 2001**
**Advance Tickets Only: $9 (or $8, Groups of 10+)**
**24 Braesyde Avenue, London N5W 1V3**
**Contact: LDCSS students or school office at 519-455-4360**

**Send your anniversary, birthday and other important family notices to: *Christian Courier* at fax #: 905-682-8313 or by e-mail to: ccadpromo@aol.com**

## Job Opportunities

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- **Biology**
- **Business**
- **Computer Science** (Computer Programming, Computer Science Issues)
- **History** (Classical History)
- **Physical Education** (Sports Injuries)
- **Psychology** (Research Methods. Experimental design)
- **Social Work** (Social Welfare Policy)

Applicants should possess a Master's degree or Doctorate, and should be in agreement with the Reformed Christian basis of the University.
**Deadline: April 15, 2001 or when filled.**

Consult the Redeemer website: http //redeemer.on.ca/about/openings.html for a full description.

Direct applications and the names and addresses of three references to:
**Dr. Wytse van Dijk**
**Vice-President (Academic), Redeemer University College**
**777 Garner Rd. E., Ancaster, Ontario, Canada L9K 1J4**
**Fax: 905/648-2134, E-mail: vandijk@redeemer.on.ca**

*Canadian citizens and permanent residents will be considered first for these positions. Redeemer University College is an equal opportunity employer.*

*"EMPLOYMENT OPPORTUNITY"*
**Skilled Trades**
Waterdown based industrial contractor requires personnel for industrial installations. We are looking for a hard working individual, self-starter, with a willingness to learn all areas of our business.
Some experience in the following areas: welding/fabrication, mechanical assembly, sheet metal work and process piping would be a definite asset.
Some travel may be required.
Fair wage rate and benefit package available to the right individuals.

**Please fax your resume to Nyman Bros Ltd. 905-689-0997**

## Travel

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London: 519-472-2700 Toll-Free 1-800-265-1141

# Classifieds

## Teachers

**BRESLAU, ONT.:**
**Woodland Christian High School** has a number of definite teaching openings for the 2001-2002 school year. Teachers of **Geography, French and Drama** are encouraged to apply. There may also be openings in **Mathematics and Science**. The ability to coach team sports will be a definite asset.
Please direct applications and inquiries to:
**Woodland Christian High School**
**RR 1, Breslau, ON N0B 1M0**
**Attn.: Gary VanArragon, Principal**
**Phone: 519-648-2114;**
**Fax: 519-648-3402;**
**E-mail: office@woodland.on.ca**

**HOUSTON, B.C.:**
**Houston Christian School** invites applications for a position in the **upper elementary (Grades 4-6)** for September 2001. We anticipate 175 students in Gr. K-12 for the next school year, 40 of them in Gr. 4-6. We are planning two classroom units: Gr. 4 and Gr.5-6. Houston is a forestry-based community of about 5,000 people. Our students come from local churches: Baptist, Canadian Reformed, Christian Reformed and Pentecostal.
Please call or fax:
**Jack VandenBorn, Principal**
**phone: 250-845-7736 (school);**
**250-845-3778 (home);**
**fax: 250-845-7738**

**SMITHERS, B.C.:**
**Bulkley Valley Christian School,** located in the beautiful Bulkey Valley, has definite openings at its Secondary Campus for **French** (Grades 8-12) and **Science/Math** (Grades 9-12) beginning August 2001. An interest in computers would be a definite asset. We are looking for energetic teachers interesting in joining an expanding school. There are also **possible openings for middle school** (Grade 8) and a **definite opening in Primary** (Grade 2). Bulkley Valley Christian School operates two campuses with over 480 students. The school is rooted in the Reformed tradition but serves a diverse denominational mix. We encourage your inquiries and look forward to talking with you.
Please contact:
**John Bronsema, Principal**
**Bulkley Valley Christian School**
**Secondary Campus**
**3575 14 Ave Box 3635**
**Smithers, BC V0J 2N0**
**Phone 250-847-4238**
**Fax 250-847-3564**

**NANAIMO, B.C.:**
**Nanaimo Christian School,** a group 1 independent school will be hiring a **secondary Math/Science** teacher. We are currently a K-11 school with plans to expand to K-12 next year. We are seeking a dynamic, B.C. certifiable teacher for our first graduating grade 12 class.
Interested candidates should submit their resume, including transcripts, Christian Education philosophy and extra-curricular interests to:
**Mr. John Reems, Principal,**
**Nanaimo Christian School**
**198 Holland Rd., Nanaimo, BC**
**V9R 6W2**
**Phone: 250-754-4512;**
**fax: 250-754-4271**

## Job Opportunities

**MAPLE**

is a well-established design/build and heavy civil construction group with head offices in Brampton, Ont.
We require:

**An Executive Assistant**

In our Brampton office.
This position requires a professional person with integrity and vision who will be a strong support to our President and Chairman. Strong computer skills, good verbal and written communication skills, and a pleasant demeanour are essential in supporting corporate staff and serving the public.
**Send resumes to raye@maple.ca**
**or fax: 905-457-2498**

### Music Director

The First Christian Reformed Church of Toronto is **seeking a part-time Music Director.**

You are a competent church musician and pianist
- possess leadership and mentoring skills
- have a vision for music ministry
- encourage others to use and develop their musical gifts
- enjoy working co-operatively with others of all ages

Annual salary: $10,000.
Closing Date: **March 15, 2001**

**The Worship Committee**
**First Christian Reformed Church of Toronto**
**63-67 Taunton Road Toronto, Ontario M4S 2P2**
**fax: (416) 481-1785; e-mail: firstcrc.to@on.aibn.com**

## Teachers

**Langley Christian Schools**
LCS, an inter-denominational Christian school system of about 700 students (K-12) is inviting applications for September 2001:
- Special Education
- Primary Teacher
- Computer Teacher (7-12)
- Science -Chemistry (9-12)
- Librarian (7-12)
- Math Teacher (9-11)
- Director of Development and Marketing
- French Teacher (7-9)

**Forward inquiries to:**
**Leo Smit, Superintendent**
**22702 - 48th Avenue**
**Langley, BC V2Z 2T6**
**Phone: 604-533-0839**
**Fax: 604-533-0842**
**E-Mail: lmsmit@home.com**

**SCUGOG, ONT.:**
**Scugog Christian School** invites applications for a possible opening at the Grade 3/4 level. All the grades at SCS are split classes, but the student-teacher ratio is excellent and the community we serve is just super. Consider joining our talented team in the enterprise of Christian education at SCS, situated on the scenic shores of Lake Scugog, 20 minutes north of Oshawa. Interested? Send your inquiries and/or resume to:
**Tony DeKoter, Principal**
**Scugog Christian School**
**P.O. Box 3308**
**14480 Old Simcoe Road**
**Prince Albert, ON L9L 1C3**
**Phone: 905-985-3741**
**Fax: 905-985-7153**
**e-mail: tonydeko@enorco.on.ca**

## Job Opportunity

NEEDED: A Senior Pastor due to the pending retirement of Pastor Riemer Praamsma (June 2001).

WHERE: Fellowship C.R.C. in Brighton, ON. on the north shore of Lake Ontario (150 km east of Toronto).

PRIORITIES:
1) Equipping the congregation by preaching of the Word and by teaching.
2) To be a Shepherd and to **equip others** to meet the needs of those with spiritual and/or emotional concerns.
3) To lead us in reaching out to the people of Brighton community (pop.8700) in a variety of approaches.

WHEN: When the Holy Spirit is ready to provide us a pastor to lead us forward.

HOW TO REACH US:
Contact the calling committee by:
1) **FAX**: 613-966-1252 (Attn:Stuart Couperus)
2) **E-MAIL**: nancymcgowan@graftonutility.com
3) **WWW**: brightoncrc.org

**To advertise in *Christian Courier*, call our toll-free number: 1-800-969-4838.**

## Miscellaneous


It's not a retirement home.
It's *my* home.

I'm in good health and very independent right now. I look after myself and come and go as I please. Yes, I might have to slow down a bit in the future and need a little help around my suite. That's fine. When the time comes it's good to know those services will be there for me.

Construction Starts this June!
Shalom Evergreen Terrace

Evergreen Terrace is for active retirees. It gives you the convenience and freedom of independent living today with the option of homemaking and care services in the future.
For more information call:
(905) 309-7888

***Designed With You In Mind***
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*Mountainview CRC, 290 Main St. East, Grimsby*


## Travel


DCA Travel & Cruise
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# Classifieds

## Teachers

**BOWMANVILLE, Ont.:**
**Durham Christian High School (Bowmanville ON)** is inviting applications for possible openings in the following concentrations:
**Guidance (half time with half time teaching), French, Science, Mathematics, Business.**
Interested candidates are invited to send cover letter, resume, and list of references to:

**Fred Spoelstra, Principal**
**Durham Christian High School**
**340 Scruggs St**
**Bowmanville ON L1C 3K2**
or e-mail **principal@dchs.com**
or call **905-623-5940** for more information.

**DRAYTON, ONT.:**
We expect several openings for the 2001-2002 school year. **Kindergarten-60%** position; **Primary division**-parental leave for a **Grade 2/3** class from September to April (possibly June); **1/2 class**-previous experience is an asset; **Junior division**; **Intermediate division-Grade 7.**
Please direct application package to:

**Mrs. Jerry Ottens, Principal**
**Calvin Christian School, Box 141,**
**Drayton, ON N0G 1P0**
**Phone: 519-638-2935;**
**Fax: 519-638-3373**
**E-mail: calvchri@enoreo.on.ca**
**www.draytoncalvinchrschool.homestead.com/calvin1.html**

**DUNNVILLE, ONT.:**
**Dunnville Christian School** has two possible openings for qualified teachers in the **Junior Division.** Strengths in the teaching of **French, Music and Phys. Ed.** are considered an asset. We have been the best-kept secret in the Niagara area until we posted our Homepage on the Web! You may visit us there at **www.linetap.com/dcs**
Please send your resume to the attention of the principal:

**Mr. A.J. Vanderstoel**
**Dunnville Christian School**
**37 Robinson Rd., Dunnville, ON**
**N1A 2W1**
**Phone: 905-774-5142;**
**Fax: 905-774-5519;**
**E-mail: dcs@linetap.com**

## Pastor Wanted

**Christ Community Church of Victoria** on Vancouver Island in southwestern B.C. is seeking a **full-time Pastor — solo position.** CCC is one of two CRC churches in Victoria, with 135 professing members, many young families and an average worship attendance of 200. We emphasize friendship evangelism and contemporary worship with dynamic preaching. We have numerous youth and adult programs and an active ministry to the physically and mentally challenged. To correspond with us in confidence or to request an information package, please contact:

**Mike Kamsteeg,**
**c/o Christ Community Church,**
**3897 Holland Ave., Victoria, B.C.,**
**V8Z 5K2**
**Phone: 250-479-3297**
**or e-mail:**
**ccchurch@islandnet.com**

## Job Opportunities

# DORDT COLLEGE

### Health Care Professional/Instructor

**Full Time Staff Position Beginning July 2001**

Dordt College has a potential opening for a full-time (12 months) health care professional to provide clinical services to the student body and serve as administrator and instructor for the Health Sciences Program.

Qualifications: M.S.N. with Advanced Registered Nurse Practitioner (ARNP) Certificate and teaching experience. Applications will be accepted until the position is filled. To apply, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of inquiry and a curriculum vita/resume:

Dr. Rockne M. McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site: www.dordt.edu/offices/acadaff

*Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.*

***Timothy Christian School** (Rexdale) has a definite opening for*

## PRINCIPAL

*beginning the 2001-2002 school year.*

Our school of 200 students and thirteen staff was established in 1958 and is situated in a northwest suburb of Toronto, known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes (include references), a statement of faith and a brief philosophy of education to:

**Principal Search Committee**
**Att.: Timothy Christian School,**
**28 Elmhurst Drive, Rexdale, ON M9W 2J5**
**If you wish to know more about the position please feel free to direct enquiries to:**
**Mr. William Groot 416-743-2554**

## Teachers

**GEORGETOWN, ONT.:**
**Georgetown District Christian School,** a growing school of 280 students, has **definite openings** for full-time teachers in the **primary and junior divisions** for Septe 001. Interest and skill in Ar ology and **Physical Educ** y be assets. CSTC and/o tification is appreciated. Pl your application/resume

Positions Filled

Corr na, Principal
own District
istian School
Trafalgar Rd., RR 1,
orgetown, ON L7G 4S4.
**For questions, phone:**
**905-877-4221,**
**fax: 905-877-1483,**
**or e-mail: bootsma@axxent.ca**

**REXDALE, ONT.:**
**Timothy Christian School** is a multi cultural, interdenominational school offering quality Christian education to students in the greater Toronto area. Applications for teaching positions are invited for possible openings in:
* **Primary**
* **Junior**
* **Intermediate**

Strengths in Band, Art, P.E. and/or Computer Skills would be an asset. Please forward applications by March 9 to:

**Miss Trudy Jager**
**Timothy Christian School**
**28 Elmhurst Dr., Rexdale, ON**
**M9W 2J5**
**Phone: 416-741-5770;**
**fax: 416-741-3359**

## Teachers

### Duncan Christian School Association

**DUNCAN, B.C.:**
The **Duncan Christian School Association** operates a Christian interdenominational day school from K-12.
We invite applications for the following positions:
**Elementary: Upper intermediate** teacher and **Special Education** teacher.
**Secondary: Math/Science** teacher and a **Social Studies** teacher.
The qualifying applicant should be eligible for B.C. Certification. Please send application, resume and references to:

**Elementary: Mrs. J.M. Spyksma**
**5781 Chesterfield St., Duncan, BC**
**V9L 3M1**
**Phone: 250-746-5341;**
**Fax: 250-746-3615**

**Secondary: Mr. J. Fritschy,**
**495 Beech Ave., Duncan, BC V9L 3J8**
**Phone: 250-746-3654;**
**Fax: 250-746-9980**

## Miscellaneous


# on purpose

- Explore God's purpose for your life.
- Discover your gifts for service.
- Participate in a community of academic excellence.
- Focus on what the Word of God means for learning and life.

THE KING'S UNIVERSITY COLLEGE
*Christian University Education*

Bachelor degrees in the Arts, Science, Commerce, Education & Music

MEMBER

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# Classifieds

## Teachers

**LONDON, ONT.:**
Due to a growth in enrolment, expansion of program, and a leave of absence, **London District Christian Secondary School** is in need of approximately **four (4) teachers** for the 2001-2002 school year. We have openings in a variety of areas (**Math, Science, English, Phys. Ed,** etc.) and need teachers who can teach a combination of courses.
We also have a **possible opening** for a **Visual Arts** position.
Interested applicants are asked to submit a letter of application, statement of faith and resume. If you are a secondary education graduate, we ask that you give our needs prayerful consideration. Allow God to lead you to our London District Christian Secondary School community. Contact:

**Henry Kooy, Principal**
**London District Christian Secondary School**
**24 Braesyde Ave., London, ON N5W 1V3**
**e-mail: office@ldcsss.on.ca**
**Phone: 519-455-4360**
**Fax: 519-455-4364**

**WELLANDPORT, ONT.:**
**Wellandport Christian School** invites applications for **definite and possible openings** for the 2001-2002 school year.
Wellandport Christian School is located in the Niagara Peninsula. WCS has a staff of 15 and presently offers Christian education to 229 students in K-8. Interested applicants are to submit their resumes or direct inquiries to:

**W. Thies, Principal,**
**Wellandport Christian School,**
**844008 Wellandport Road,**
**Wellandport, ON L0R 2J0**
**Phone: 905-386-6272;**
**fax: 905-386-7184;**
**e-mail: wcs@iaw.on.ca**

## Job Opportunities

### Quinte Christian High School

**QCHS is growing!** We are in a fundraising campaign to build a new school in three years' time. For the new year we are looking at a possible full time position in **Phys. Ed. and Bible for Grades 9-12.** If you are interested in discipling young people and igniting a passion for Jesus, we invite you to submit your resume to the principal in writing: **Quinte Christian High School, 289 Pinnacle St., Belleville, ON K8N 3B3**
**Phone: 613-968-7870 Fax: 613-968-7970**

### Seeking Development Director

- to promote the mission and vision of Christian Education at elementary and secondary levels
- to advance financial support for annual, capital or other funds
- to be engaged in recruitment and admission of students

**Successful candidate will have:**

- knowledge and understanding of Christian education
- experience in finance, fund raising, and marketing an asset
- a bachelor's degree or equivalent
- initiative and a team approach to mission-driven goals

Salary/ benefits commensurate with qualifications and experience.
Position available June 1, 2001.
**Applications accepted until April 1, 2001.**

Mail or fax letters with current resume and references to:

Mr. Bert Witvoet, Chairman of the Board
c/o Association for Christian Education of St. Catharines
2 O'Malley Drive, St. Catharines, ON, L2N 6N7
Phone: (905) 937-7411
Fax: (905) 937-1130
email beacon@cgocable.net

## Teachers

### *The Immanuel Christian Schools*

an inter-denominational school system of over 700 students in Lethbridge, Alberta invites applications for the 2001/2002 school year for the following teaching positions.

- **Kindergarten**
- **Junior High L.A./Bible**
- **Junior High Math/Science**
- **Junior/Senior High Art**

Please send a letter of application, resume and statement of faith to:

**Mr. Henry Ronda, Principal**
**Immanuel Christian Elementary**
**2010 - 5 Avenue North**
**Lethbridge, Alberta**
**T1H 0N5**
**Phone: 403-317-7860**
**Fax: 403-317-7862**

**Mr. Ed DeYoung ,Principal**
**Immanuel Christian High**
**802 - 6 Avenue North**
**Lethbridge, Alberta**
**T1H 0S1**
**Phone: 403-328-4783**
**Fax: 403-327-6333**

### PACIFIC CHRISTIAN SCHOOL— Victoria, B.C.

*Come to the beautiful West Coast and join a dynamic and enthusiastic staff in a thriving, interdenominational Pre-School through Grade 12 school system of 790+ students.*

**CHRISTIAN TEACHERS REQUIRED FOR 2001/2002 School Year:**

* 2 or 3 Full-time Elementary Classroom Teaching Positions,
  - actual assignment flexible within Grades 1-7
  - strength in computers or French an asset
* 1 Half-time Elementary classroom teacher
* Special Education (K-12) and Learning Assistance (Gr. 5-7)
* Secondary French
* Secondary Drama
* Secondary Teacher Librarian

*Teachers must be committed Christians and certifiable by the B.C. College of Teachers.* Send letter of application and resume, including a Pastor's reference and statement of faith to:

**Bill Helmus, Elementary Principal**
**Pacific Christian School**
**671 Agnes Street,**
**Victoria, B.C. V8Z 2E7**
**Phone: 250-479-9365**
**Fax: 250-479-3685**
**E-Mail: pcs01@islandnet.com**

**John Messelink, Secondary Principal**
**Pacific Christian School**
**654 Agnes Street,**
**Victoria, B.C. V8Z 2E6**
**Phone: 250-479-4532**
**Fax: 250-479-3511**
**E-Mail: pcshs@islandnet.com**

**A Caring Community — Rooted in God's Word**

### Hamilton District Christian High School

would be happy to receive letters of application and resumes for possible openings in:

**English**
**Social Sciences**
**and Music**

We are looking for qualified teachers who love the Lord, enjoy being with energetic students, and can clearly communicate their subject expertise. If you wish to join our dynamic Christian learning community, respond in writing to:

**Hamilton District Christian High School**
**George Van Kampen, Principal**
**92 Glancaster Road**
**Ancaster, ON L9G 3K9**
**or e-mail gvankampen@hdch.org**

**Committed to Jesus Christ — Striving for Excellence**

## Miscellaneous

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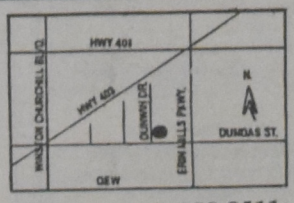
**SCHRÖDER FURNITURE**

**... for that special item!**

**Our "coil" spring furniture has all the support and comfort you need.**




**Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511**

Events/Advertising

# Calendar of Events

**Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.**

| | |
|---|---|
| **March 20** | Minister's Conference at Redeemer University College, **Ancaster,** Ont., 10 a.m. - 3 p.m. Speaker: Dr. Alan J. Roxburgh, Registration Fee $ 20/includes lunch. Info 877-779-0913. |
| **March 22** | Beginnings Annual Meeting, 7:30 p.m. Ebenezer Can.Ref.Church, 607 Dynes Rd., **Burlington,** Ont. |
| **Mar. 23-25** | East CRC of **Strathroy,** Ont. 50th Anniversary Celebration weekend. Dinner Fri. evening; Sat. Open House and Evening Program; Sun. special worship services. Call Rie VanSteeg for dinner reservations or more info 519-245-6785 or e-mail: secretary@eastcrc.org. |
| **March 24** | 40th Anniversary John Calvin Christian School, **Guelph,** Ont..,Supper 6:30; 519-763-9112. |
| **March 24** | "Go Dutch", Woodstock Dutch Theatre Group; "De doffer op de dakgoot", **London,** Ont. 8 p.m. Dutch Canadian Hall. See ad in Feb. 19 issue. |
| **March 24** | Christian Singles Social, 8 p.m. St.Christophers Anglican Church, **Burlington,** Ont. See ad in this issue. |
| **March 24** | Liberation Choir, St.George's Anglican Church, **Guelph,** Ont. 8 p.m. See ad in this issue. |
| **March 29-31** | Students **London** District Chr.Secondary School present "The Hound of the Baskervilles." 8 p.m. See ad. |
| **March 30** | Dedication rebuilt pipe organ, 8 p.m. Hebron CRC, 407 Crawforth, **Whitby,** Ont. Organist Tom Fitches. |
| **March 30** | Liberation Choir, Ebenezer Can. Ref. Church, **Burlington,** Ont., 8 p.m. See ad in this issue. |
| **March 31** | Same concert at Second Chr. Ref. Church, 444 Steeles Ave.W, **Brampton,** Ont. See ad in this issue. |
| | Same concerts **Apr. 7 Trenton,** Ont.; **June 2 Brantford,** Ont. More info in next issues. |
| **March 31** | 40th Anniversary Spring Concert, Ont. Music Assembly, Leendert Kooij directing, King St. United Church, **Trenton,** Ont., 7:30 p.m. Tickets $10, children under 12 - free. Call 613-392-3020 |
| **April 7** | Same concert **St.Catharines,** 7:30 p.m. St. Thomas Anglican Church. Call 905-934-7712. |
| | Same concert **April 21, Springdale,** more info. in next issue. |
| **April 8** | Dutch Service, Ancaster CRC, 70 Garner Rd. E, **Ancaster,** Ont. 3 p.m. , Rev. John Groen preaching. |
| **April 21** | Festival of Praise Concert, 8 Christian Men's Choirs, 330 voices, Living Arts Centre, **Mississauga,** Ont. at 7:30 p.m., presented by the Choraliers Chr. Male Chorus of Brampton. See ad in this issue. |
| **April 21** | "Go Dutch", Woodstock Dutch Theatre Group "De doffer op de dakgoot" 8 p.m, **Jordan,** Ont. in the Christian Heritage School. See ad in Feb.19 issue. |

# FROM COAST TO COAST

## THE BACK TO GOD HOUR

**English Radio:** ***Back to God Hour***

**Television:** ***Primary Focus***

**BRITISH COLUMBIA**

| | | |
|---|---|---|
| Burns Lake - CFLO | 9:15 am | 1400 |
| Osoyoos - CJOR | 8:00 am | 1490 |
| Penticton - CKOR | 8:00 am | 800 |
| Port Alberni - CJAV | 7:00 pm | 1240 |
| Prince George - CIRX | 7:00 am | 94.3 |
| Princeton - CHOR | 8:00 am | 1400 |
| Smithers - CFBV | 9:15 am | 1230 |
| Summerland - CHOR | 8:00 am | 1450 |
| Vernon - CJIB | 9:30 pm | 940 |

**ALBERTA**

| | | |
|---|---|---|
| Brooks - CIBQ | 8:00 am | 1340 |
| Ft. McMurray-CJOK | 8:30 am | 1230 |
| High River - CHRB | 6:30 pm | 1140 |
| Edmonton - CJCA | 6:00 pm | 930 |
| Westlock - CFOK | 7:30 am | 1370 |

**SASKATCHEWAN**

| | | |
|---|---|---|
| Estevan - CJSL | 8:00 am | 1280 |
| Weyburn - CFSL | 8:00 am | 1190 |

**MANITOBA**

| | | |
|---|---|---|
| Altona - CFAM | 9:30 am | 950 |
| Steinbach - CHSM | 8:00 am | 1250 |
| Winnipeg - CKJS | 9:15 am | 810 |

**ONTARIO**

| | | |
|---|---|---|
| Atikokan - CHAK | 9:30 am | 1240 |
| Chatham - CFCO | 6:30 am | 630 |
| Fort Frances - CFOB | 9:30 am | 640 |
| Guelph - CJOY | 8:30 am | 1460 |
| Hamilton - CHAM | 7:30 am | 820 |
| Kapuskasing - CKAP | 7:00 am | 580 |
| London - CKSL | 7:00 am | 1410 |
| Newmarket - CKDX | 9:00 am | 88.5 |
| Oshawa - CKDO | 8:00 am | 1350 |
| Owen Sound -CFOS | 7:00 am | 560 |
| Pembroke - CHVR | 10:00 am | 96.7 |
| Sarnia - CHOK | 7:30 am | 1070 |
| Stratford - CJCS | 8:30 am | 1240 |
| Windsor - CKLW | 7:30 am | 800 |
| Wingham - CKNX | 10:30 am | 920 |

**NEW BRUNSWICK**

| | | |
|---|---|---|
| Saint John - CHSJ | 9:00 am | 94.1 |

**PRINCE EDWARD ISLAND**

| | | |
|---|---|---|
| Charlottetown - CFCY | 7:00 am | 630 |

**NOVA SCOTIA**

| | | |
|---|---|---|
| Bridgewater -- CKBW | 7:30 am | 1000 |
| Digby - CKDY | 6:00 am | 1420 |
| Halifax - CFDR | 8:30 am | 780 |
| Liverpool -- CKBW | 7:30 am | 94.5 |
| Kentville - CKEN | 8:30 am | 1490 |
| Middleton - CKAD | 8:30 am | 1350 |
| NewGlasgow -CKEC | 7:30 am | 1320 |
| Shelburne -- CKBW | 7:30 am | 93.1 |
| Sydney - CJCB | 7:00 am | 1270 |
| Weymouth - CKDY | 8:30 am | 103.1 |

**Kid's Corner-Radio**

Drayton Valley, AB- CIBW ... 8:30 am-Sunday 92.9fm
Nordegg, AB - CHBW ... 8:30 am-Sunday 93.9fm
Rocky Mtn. House, AB - CHBW ... 8:30 am-Sunday 94.5fm
Prince Rupert, BC - CIAJ ... 10 am-Saturday 100.7fm
Niagara Falls, ON - CJRN ... 7:30am-Sunday 710am

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**MOUNTAIN -- AB** .. 11 pm
**CENTRAL -- SK. & MB** ..... 9 pm
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News

# New coalition grows out of ten Christian agencies

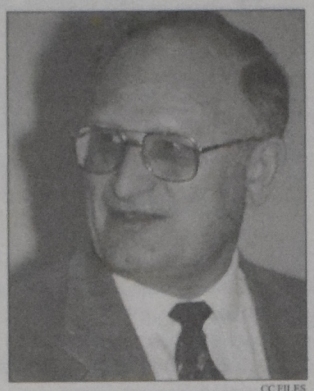
**Alan Doerksen**

TORONTO — A new Christian coalition, Canadian Churches for Justice and Peace (CCJP), is now in the process of formation, combining 10 Christian agencies which have focused on various justice issues in Canada and globally.

Rev. Arie Van Eek, who is Refugees Co-ordinator for the Christian Reformed World Relief Committee, has been helping to lead the transition process, working with Marjorie Ross, Chair of the first board of CCJP. According to Van Eek, the two main reasons for combining the groups were "an economy of time on the part of board members and an economy of money." Instead of having 10 boards, the groups will now have just one. Therefore, the groups can now focus more time and effort on research and writing as opposed to administration.

The agencies which are joining the coalition are: 10 Days for Global Justice, the Ecumenical Justice Coalition, the Aboriginal Rights Coalition, the Inter-Church Committee for Human Rights in Latin America, the Inter-Church Committee on Africa, the Canada-Asia Working Group, the Inter-Church Committee for Refugees, the Task Force for Church and Corporate Responsibility, the Ecumenical Coalition for Economic Justice, and PLURA (a coalition of Presbyterians, Lutherans, United and Roman Catholics promoting social justice issues in Canada).

The recent string of court cases



CC FILES

*Rev. Arie Van Eek*

dealing with residential schools have been a leading cause of money constraints for these agencies. "The launching of the court cases triggered the urgent request of two of the major denominations" supporting these agencies to cut back their financial support, says Van Eek. "For some churches, that means doing more work ecumenically."

The main supporting churches for CCJP are: the Roman Catholic, United, Anglican, Christian Reformed, Presbyterian, Lutheran, Quakers, and the Mennonite Central Committee, explains Marjorie Ross. Besides being chair, she is a representative of the Presbyterian church on the coalition's board.

The work of all these agencies "really comes down to advocating with government agencies for justice policies and practices," explains Van Eek. They also are engaged with United Nations agencies on issues of concern.

### Getting 'recrunched'

The 10 groups will be "recrunched" from 10 into five working groups, says Van Eek. "Under the new crunch, there will be less of a geographical focus, and more of a topical [one]." The five new groups will focus on these issues:

- aboriginal people
- global economic justice
- international human rights
- Canadian social development
- ecological justice

As part of the transition process, "each coalition was asked to tell the new board in writing what they intend to do this year," says Van Eek.

Other Christian agencies already exist which deal with issues of justice and peace — such as the Church Council on Justice and Corrections (CCJC) and Project Ploughshares. But those two agencies receive government funds, which are not available to CCJP and its member agencies, reports Van Eek. Ploughshares is different because its work "is so technical, they are able to advocate in forums where the church is not qualified to speak," he notes. Ploughshares staff "draw on scientific knowledge."

CCJP and its member groups have primarily church-based finances and mandates, observes Van Eek. They also have freedom to choose what subjects to focus on.

### Transitional year

"This year is really a transitional year" for CCJP, says Ross. She and others are in the process of establishing the agency in a legal sense. "We hope that will be in place by April." One effect of the transition is "there is going to have to be a reduction of staff" for the agencies, says Ross. However, Jeanne Moffat has been hired as interim executive director of CCJP (with a contract from January till the end of June), with a mandate to oversee the merger of the finances of the member agencies. Moffat is well-known in ecumenical justice circles in Canada, having worked with Ten Days for Global Justice (formerly Ten Days for World Development) for 11 years, first as program facilitator and then as national co-ordinator. She also has experience with organizational transitions, having served last year as interim director of Greenpeace Australia, assisting it with a merger with Greenpeace-Pacific, Ross reports.

CCJP is "a transitional name" for the new coalition, explains Ross. "It's there because many of the issues make for peace, basic economic justice, and human rights."

Comparing CCJP to other Christian agencies focused on peace and justice, Ross says CCJP "certainly has a stronger international focus to it than Citizens for Public Justice." But it also has "more of a focus on Canadian politics than the former coalitions did."

# North Korea would risk 'mad cows' to ease hunger

ROME (Zenit.org) — North Korea has asked Germany to send it, as a humanitarian donation, 400,000 head of cattle which would otherwise be destroyed because of the "mad cow" disease scare.

The Vatican agency Fides reported that the Communist regime is prepared to run the risk of spreading BSE (bovine spongiform encephalopathy) among its population, in order to placate the famine that has plagued the country since 1994.

The request was presented to the German humanitarian agency Cap Anamur, to be sent officially to the Ministry of Agriculture and Forests in Berlin.

### 'An insult to Providence'

According to Manfred Haertl, president of the Federation of German Butchers, there are 200,000 head of cattle which have passed the BSE test, but which will be killed and incinerated because of the decrease of beef consumption. Missionary sources criticized the plans, telling Fides that throwing away good meat "is an insult to Providence."

Kathie Zellweger, director of Caritas-Hong Kong aid distribution, which has worked to help North Korea since 1994, said: "This is not advertising, this is a proof of the gravity of the situation in North Korea. Nourishment is totally unbalanced; children in particular suffer from serious protein and fat deficiency. To kill thousands of head of cattle when there are people dying of hunger is a sin: They should test all the beasts and only kill the infected ones. This request is a signal that North Korea is desperate."

Duncan MacLaren, secretary-general of Caritas in Rome, made a humanitarian mission to North Korea in 2000. He recalled that "there was a suggestion to send some of the meat, after testing for security, to the poorer peoples of Europe." However, he added, "I doubt whether it would be lawful. We certainly do not want to poison the people of North Korea, or those of the Southern Hemisphere. I think there are better and safer ways to help them."

On behalf of Aid to the Church in Need, Hans Peter Rothlin, the organization's international president in Germany, told Fides: "Today North Korea starves while we incinerate cows. It is easy for us to run off a long list of reasons why the meat should not be sent."

Rothlin said he favors sending the meat if it is possible to give North Korea the guarantee that only healthy meat will be shipped, which can be done with BSE tests.

Quoting sources from the U.N. World Food Program, Fides explained that even if there is an excess of safe meat in Germany, the request might not be heeded, because "the government of the receiver country must take responsibility for accepting the goods; the operation must be totally covered financially."

Fides also explained that famine-struck North Korea is ready for anything to help feed its starving people. This is clear from its willingness to store 200,000 barrels of highly dangerous radioactive nuclear waste, for which Taiwan would pay $220 million. A 1997 contract is being renewed, and Taiwan Power Corporation has already set aside 60,000 tons of nuclear waste to transfer to the Communist state, despite objections from Beijing and Seoul. The latter is only 60 miles from the "remote" coal mine in Hwanghae province, where the North Korean government plans to bury the waste.

## News Digest

### Minister with a broom

MOUNT AIRY, N.C. (Religion Today) — Romain Joyce ministers from a bicycle to people from all walks of life. Since 1996, the 67-year-old preacher has ridden a bicycle through the streets of Mount Airy, N.C., balancing a broom and a Bible on his Fury Spectra 10-speed. He rides where Jesus tells him to, he said, and cleans sidewalks as well as people's hearts, he hopes.

"When God says go, I go," Joyce said. He hopes people are watching how he lives, he said, because "the way we live may be the only Bible they read."

Mostly, people want to talk about marriage problems or addiction, he said, commenting on the note pad and pen he uses to record names for his prayer list. Sweeping and ministering full time has always been a dream, he said.

### *Ban on priests ended*

MANCHESTER, Eng. — Britain's House of Commons has voted to end a 172-year ban on Catholic priests becoming members of Parliament, reports the *Catholic New Times*. The Roman Catholic Relief Act, which dated back to 1829, stated: "No person in holy orders in the church of Rome shall be capable of being elected to serve in Parliament...."

The move to scrap the act came after the selection of a former Catholic priest as the Labour Party's candidate in a Scottish constituency. Father David Cairns, a former Redemptorist priest, said, "I am delighted at the outcome. This was an outdated and anachronistic law and it is about time that it was removed from the statute book. This sort of discrimination on grounds of religion has no place in a modern country in the 21st century."

### Solid gold 'throne' room

HONG KONG (AP) — A Hong Kong jeweler has built two solid gold toilets in a bathroom gilded with 24-carat gold and encrusted with gems. Lam Sai-wing says he has dreamed since his youth in China about having enough wealth to build gold toilets.

For the privilege of using the privy, which cost about $7.3 million, customers must spend about $200 on Lam's jewelry. Peeks at the gold commode are free for now, but will soon cost about $20.